1547
B.6.

AN

ARROW

AGAINST

Idolatry.

Taken out of the QUIVER

OF THE

LORD of *HOSTS.*

By HENRY AINSWORTH.

PSALM 119. 31.

I cleave to thy Teſtimonies: Lord, let me not be aſhamed.

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THE PRINCIPAL THINGS here handled.

OF *the Beginning and Nature of Idolatry.* Chap. 1.

How fast the sin of Idolatry cleaveth to all flesh. Chap. 2.

Of Jeroboams *Idolatry that enstated* Israel, *and of the pretences that he might make for his sin.* Chap. 3.

A conviction of Jeroboams *impiety.* Chap. 4.

Of the Idolatry of these times, far exceeding Jeroboams. Chap. 5.

A Conclusion Dehortary from this sin. Chap. 6

AN

AN ARROW AGAINST IDOLATRY.

CHAPTER. I.

Of the Beginning and Nature of Idolatry.

THE Old Serpent, called the Devil and Satan, hath from the beginning ſought to draw Men *a* from the ſervice of GOD, to the ſervice of himſelf: and this he hath done, as by other ſins, ſo chiefly by Idolatry, which therefore above all other, is *b* called, and counted the Worſhip and Service of Devils.

Rev. 12. 9.

a Gen. 3.

b 1 *Cor.* 10. 19, 20.

2. To bring men hereunto, he hath firſt laboured to ſeparate them from the true Church. For that being the houſe

Rev. 9. 20.

1 *Tim.* 3. 15.

Pſalm. 26. 8. of the living God; the place where his honour dwelleth; the pillar and ground
c 1 *Sam.* 26. 19. of truth: it is a mean *c* to converſe men in the true ſervice of God, and preſerve them from Idolatry. And from the Church, Satan hath ſeparated men, either by cauſing them to be caſt out for ſin, as *Cain* was and his ſeed: or to withdraw and ſchiſme themſelves for ſome pretended cauſe or quarrel; as did the *d Iſraelites*, and *e* others after them: or to forſake the fellowſhip of the Saints for love of the World, fear of affliction, or the like; as *f Nahor* and his houſe accompanied *Abram* from *Ur*, of the *Chaldees* unto *Charran*, and no further; but dwelling there, gave himſelf to Idolatry, from which *Abraham*, and all that would go with him, were *g* called.

Gen. 4.
d 1 *King.* 12. 27. 28, 29.
e Jude 19.
Heb. 10. 25.
f Gen. 11. 31. & 12. 1, 2, 3, 4. & 24. 10. & 28. 2. & 31, 30, 53.
g Joſ. 24. 2.

3. Again, the Devil takes a contrary courſe to draw men to this ſin; by commingling and uniting his children and ſynagogue, with the Church and People of God; whereby even they alſo *h* may be made fleſh, drawn by examples and allurements to partake with Idolatrous worſhip: as *i Iſrael* and others were mixt with the Heathens, and learned their works, and ſerved their Idols; which were their ruine.

h Gen. 6. 2, 3.
i Pſalm. 106. 28, 35, 36.
1 *Cor.* 8. 10. & 10. 14. *ad* 21.

4. Idolatry is performed, either by mixing Mens *k* own inventions with the Ordinances of God in the ſervice of him:

k Mat. 15, 8. *Jer.* 7. 31. *Ezek.* 43. 8.

or

or by uſing and applying the rites and ſervices of the Lord, or other humane devices; unto the honour and ſervice of ſome *l* creature, in heaven, earth, or under the earth: which it is with neglect and diſhonour of the Creator, who is bleſſed for ever, Amen.

l Rom. 1. 23. 25.

5. Again, as the ſervice of God is outward and inward; outward, by obſerving and doing the external things commanded, of *m* aſſembling together, *n* bowing down, vocal *o* praying, and preaching; adminiſtring and partaking of the Sacrifices, Sacraments, and other holy things, inward, *p* by Fear, Faith, Hope and Love: ſo is the Service of Idols or Devils, outward and inward, performed with Body or with Spirit, or with both; for whatſoever is due unto God, Satan ſeeketh to defraud him of, and apply unto *q* himſelf, by Idolatry.

m Lev. 22. 2, *&c.*
n Pſal. 95. 6.
o Act. 4. 24. & 20. 7. 1 *Cor.* 10. 16, 18.
p Pſa. 2. 11. & 5, 7. *Heb.* 11. 5, 6. 39. 1 *Cor.* 13.
q Mat. 4. 9.

6. Idolatry is a Greek word, compounded of Idol, which ſignifieth any ſimilitude, image, likeneſs, form, ſhape, or repreſentation, exhibited either to the body or mind; and latry which ſignifieth ſervice. Whereupon Idolatry, or Service-of-ſimilitudes, is the performance of any religious duty to that which hath a ſuppoſed ſimilitude of God, but is not God indeed: or the performance of that unto the true God, which hath a ſimilitude, ſhew and reſemblance of his ſer-

vice, but is not ſo indeed; becauſe
r Deut. 12. 32. *r* he requireth it not at our hands, and therefore is but a *ſ will-worſhip*, or
ſ Col. 2. 23. voluntary Religion, a thing deviſed and
t Hoſ. 13. 2. done *according to t our own underſtanding*
And theſe two ſorts of Idolatry, GOD
u Exod. 20. hath forbidden *u* in the firſt and ſecond Commandments.

x Deut. 6. 4, 5. 7. The firſt Commandment bindeth us *x* to have *Jehovah* the living and true
y Act. 14. 11, 12, 15. God, for our God, and none other: and forbiddeth generally theſe four things.
z 2 *King.* 17. 32. 1. The having of ſtrange gods, and not the true; as *y* had the Heathens. 2. The
a Pſal. 14. 1. having of ſtrange Gods with the true, as
b Iſa. 29. 13. *z* had the Samaritans. 3. The having of
Tit. 1. 16. no God at all, as *a* fooliſh Atheiſts.
c Deutr. 13. 1, 2, 3, 6, 7. 4. The not *b* having of the true God
13, &c. *and* 7. 25, 26. aright, but in hypocriſy only; not in truth and ſincerity. Theſe, with *c* all
d 1 *Theſ.* 5. 22. cauſes occaſions, provocations, &c. that any way move draw or perſwade unto
e Joh. 4. 20. *ad* 24. theſe or any of them; yea, every *d* appearance of them, are to be ſhunned and abhorred.

f Deut. 12. 32. *and* 4. 1, 2, 5, 6. &c. 8. The ſecond Commandment bindeth *e* to the true worſhip of the true God, which is, only, *f* as himſelf commandeth, and by the means, rites and
g Pſal. 119. 113. *Iſa.* 29. 13. *Col.* 2. 23. 22. ſervices that he ordaineth; and it forbiddeth, 1. All *g* inventions of our own to worſhip God by; voluntary religion, opinions and doctrines of men. 2. All

imitations

imitations *h* of Heathens or Antichriſtians in their God-ſervices, to do the like unto the Lord our God. 3. All imitation or counterfeiting *i* of Gods own ordinances and inſtitutions; as to make Temples, like his Temple, Feaſts like his Feaſts, Altars like his, Miniſters like his: which was the ſin of *Iſrael*. 4. All *k* neglect of Gods ſervices, or of the means and inſtruments by him ordained; all irreligious profaneſs or hypocriſy. Together with all *l* Communion with ſuch kind of Idolatry, all cauſes, occaſions, and provocation thereunto.

9. And that Idols, are not only falſe reſemblances of things which are not; and Idolatry, not only the giving of divine honour to a creature, as unto God; (as Antichriſts *m* champions do pretend:) but that all religious images, or ſimilitudes, made by man himſelf, are Idols; and that all religious uſe and ſervice of them is Idolatry, appeareth by the words of the Law. For every man is forbidden to make unto himſelf any *n* form, ſhape, or reſemblance of things in the heavens, earth or waters of any *o* ſimilitude, ſhew, or likeneſs; any *p* frame, figure, edifice or ſtructure, of man or beaſt, fowl or fiſh, or any creeping thing, any *q Image, type, or ſhadowed repreſentation*, any *imagined picture fabrick, or ſhape*; *ſ* any ſtatue erected-

h Lev. 18. 2, 3. *Deut.* 12. 30, 31. *Rev.* 17. 2. *i* 1 *King.* 12. 28. 32. *Amos* 4. 4. 5, *and* 5. 21. 22, 23. *Hoſ.* 8. 14. *k Ge.* 17. 14. *Numb.* 9. 13. *Jer.* 3. 12, & 4, 14. & 12. 2. *l Hoſ.* 4. 15. 17. *Amos* 5. 5. *m Bellarm. de Imag. ſanct. c.* 5. *Greg. de Valent. l.* 2. *de Idol. c.* 1. *n Temunah. Exod.* 20. 4. *o Semel. Deut.* 4. 16. *p Tabnith. Deut.* 4. 16. *q Tſelem. ſ Metteſebah. Ez.* 7. 20. & 16, 17. *r Maskith. Le.* 20. 1.

Lev. 26. 1.
t Exod. 20. 4.
u Hos. 13. 2.
x Exod. 8 10.

monument or pillar; finally, any thing *t* graven or carved, or *u* molten; *x* drawn out, painted or poutrahed: So that it is not possible, for the wit or hand of man, to devise or make any Image, or representation whatsoever which commeth not within the compasse of the words and things forewarned of God.

y Exod. 5. 25.
z Mat. 4. 10.
Deut. 10. 20.

10 The latrie, or service of Idols forbiden, is also as large, under these words, *y you shall not worship them, neither shall you serve them.* For man being charged to *z worship the Lord his God, & serve him only*; is bound to give him all manner of religious honour, and none at all unto images, or creatures. Worship is any reverend submissive Gesture, as a bowing-down, *b* kneeling, proftrating, with all other like lowly and lovely behaviour, as *c kissing d lifting up of the eyes*, and all that appertain or lead unto this worship, as *e* observing the time, coming to the place, and other the like. And hereby is meant, not *external worship* only, but as *God is a Spirit, f and must be worshiped in spirit*, so *spiritual worship* may be given to no Idols as in heart to *love reverence* or *regard* them; for *God g will not give his glory to another, nor his praise to graven Images.*

a Deut. 5. 9.
b Psal. 95. 6.
Rom. 11. 4.
c Hos. 13. 2.
d Eze. 18. 6.
e Deut. 16. 1, 6.
1 Ki. 12, 32.
Hosea 4. 15.
f John 4. 24.
g Isai, 42. 8.

11. Service, is the practise or observing of any religious ordinance of what sort soever, inward or outward; and hereunto

hereunto pertaineth, all Miniſtry, Prieſt-
hood, miniſtration, *h* about Temple,
Altar, Sacrifices, &c. all gifts and oblati-
ons *i* of things living or dead, as cattel,
ſilver, gold, veſſels, inſtruments, &c. all
k purifications, cleanſing, preparations of
things for Gods worſhip; adminiſtring
m of Sacraments, and partaking with
them; *n* eating of the ſacrifices; *o* buil-
ding, repairing, fortifying of any holy
City, Temple, Altar, or other like be-
longing to religion; with all *p* manner
work, labour, induſtry of body or mind,
to help forward ſuch things; *q* paying of
tithes, offerings, contributions, of what
creature ſoever, for the maintenance of
the Miniſters, miniſtration, or worſhip.
Finally, whatſoever tendeth to the fur-
therance and upholding of any worſhip
or religion, it is comprehended in this
word *ſervice:* that vain is the deſtinction
that Idolaters *r* make between the ſer-
vice *latria*, and the ſervice *dulia*; giving
this to Saints and Images, the other not;
when God by one word *Ghnabad* forbid-
deth both; & *ſ* bindeth us to give *dulia*
a ſmell as *latria*, unto God onely.

12. Many ſorts of Idolaters have al-
wayes been in the world, which have
defiled themſelves, with innumerable
Idols; whoſe vanity and filthineſs, God
manifeſteth by titles and names giving
unto them. For *Idols* are called *t Ælilim*,

h Numb. 8. 22. 24.
i Num. 4. 24. *ad* 31. & 8. 14 7.
*k Nu.*7.3.5. 1 *Chron.* 23. 28. 29, &c.
m Exod. 12. 26. 27.
n 1 *Cor.* 10. 18.
o 1 *Kings* 6. *Nehem.* 3. 2 *Kings* 12. 9. *ad* 12.
p Exod. 36. 1. & 39. 32.
q Nehem. 10. 32. 37. 39. *Exod.* 30. 16. & 35. 5. &
r Bellar. de eccleſ. triumph. l. 1. *c.* 12.
ſ 1 *Sam.* 7. 3. *douleuſate autoimonos.* *q d give him onely your dulia.*
t Lev. 19. 4. 1 *Chr.* 16. 26.

that

that is, things of naught; becauſe they have nothing of that which fools think they have, that is, of the divine power and Godhead, or of true religion: and ſo can neither help thoſe that honour them, nor hurt thoſe that abhor them; neither ſanctifie any creature, nor pollute the ſame, to him that hath knowledge: in effect they are nothing, they can neither do good nor evil. Whereupon the Apoſtle ſaith, u *an Idol is nothing in the world*: and therefore nothing to be eſteemed.

u 1 Cor. 8. 4.

13. They are called alſo x *Gilulim*, as it were *filths, dung*, or *excrements*, becauſe they are loathſome and abominable to God, and do defile the conſciences of men, proceeding as dung and excrements out of mans corrupt heart, and vain invention: and in other plain termes are named y *Shikutſim*, that is, *loathſom things, or deteſtable*; and z *Thogneboth, that is abominations.*

x Levit. 26. 30. Deut. 29. 17. Ezek. 6. 4. 5. 6.

y Ezek. 20. 7. 8. Jer. 22. 34.

z Ezek. 7. 20. & 11. 12.

14. And for the labour and miſery that cometh by their means, they be called a *Ghnatſabim*, that is, *Sorrows*; becauſe with much labour, care and curioſity, they are invented, framed, erected; and yet bring nothing to man, but b ſorrow and miſery. Briefly, as they are in every reſpect falſe, vile, vain, and worthleſs: ſo carry they the titles of c *Vanities, lies, unprofitable falſe vanities, leaſings*; and

a Pſal. 115. 4. 1 Sam. 31. 9.

b Pſal. 16. 4

c Jer. 14. 22. & 16. 19. & 2. 8. 11. & 18. 15. & 13. 25.

and *d Aven* that is, *vain iniquity.*

15. Though this be the nature and condition of Idols with God; yet Men love to vaniſh in their own vanities, robbing them of his honour, and deceiving themſelves; aſcribing to Idols a falſe conceited holineſs, more or leſs, according to the folly of the inſtitutor, or worſhipper. For all true holineſs is from *e* God alone, who as he is *f* moſt holy, ſo halloweth he, or *g* ſanctifyeth his people and his worſhip, with all the Rites and Ordinances of the ſame. He by his Word and Preſence, giveth holineſs to perſons, to places, to altars, to ſtatues, to ſacrifices, to means and inſtruments of all ſorts, wherewith his ſervice is performed: and in the right uſe of theſe holy things, God is hallowed and honoured of us; which right uſe he manifeſteth in his *h* Word. But Satan who *i* ſeeketh the poſſeſſion of Gods throne and glory, giveth or aſcribeth *k* to his own miniſters, temples, altars, images, inſtruments and ceremonies, a counterfeit holineſs, which is indeed moſt deadly contagious filthineſs, as the evil ſpirit from whom it proceedeth, is moſt filthy and *l* impure: and in the uſe of theſe execrable things, the *m* Devil is hallowed and honoured as a God.

16. And the more to deceive, this Serpent maketh man himſelf his inſtrument,

d Hos. 10. 8. & 4. 15.

e Exod. 39. 30.
f 1 *Sam.* 2. 2. *Iſa.* 6. 3.
g Lev. 20. 8. 25. 26. & 21. 8. 12. 15. 22. & 22. 2. *Gen.* 28. 16. 17. &c. *Exod* 29. 29. 33. 36. 37. 44. & 40. 9. 10. 11, &c.
h John 17. 17.
i Mat. 4. 9.
k 1 *Kings* 12. 28. 33. *Acts* 19. 27. 28.
l Luke 11. 24.
m Deut. 32. 17. *Rev.* 9. 20. 1 *Cor.* 10. 20.

ſtrument, to frame and ſet up his religion and ſervice, which bringeth to perdition. For the wiſdom and prudence of the natural man, which is very *n* fooliſhneſs and enmity unto God, the Devil doth abuſe to *o* adviſe and eſtabliſh a carnal worſhip and politick religion; which exceedingly *p* pleaſeth the naturals: for highly do they eſteem themſelves, and of all their own inventions. And Satan to confirm them, addeth lying *q* ſigns and wonders, as fire from *heaven* to conſume the *ſacrifices* on the altar erected to his honour, who is *r* prince of this world, whom worldly men adore. Thus ſteppeth up Idolatry with her blind *devotion*; a *ſ* work of the fleſh, & the devil.

n 1 *Cor.* 1.20. *Rom.* 8. 7.
o 1 *Kin.* 12.18. *Dan* 3.
p *Acts* 19. 28. 35.
q *Revel.* 13.
r 3. 14. 2 *Johu* 12.31.
ſ *Gal.* 5.20.

17. And this ſin, ſo bewitcheth men given over thereunto: as (through Gods laſt judgment, it *t ſhutteth their eyes that they cannot ſee, their hearts that they can't underſtand.* They have no knowledg or diſcretion to argue, that if they cannot give life or ſenſe or motion to a dead Image; nor any natural power thereunto, to do *u* good or evil: how much leſs can they give it ſpiritual life, or any religious power, vertue or operation? For example: a man maketh images of ſilver and gold, and buildeth for them a court or pallace. One image he ſetteth on a throne, and calleth it his King: others he nameth Lords of the Council, Judges and

t *Iſa.* 44. 18.
u *Jer.* 10. 5.

and Justices of the Common-wealth. Unto a Judge he cometh and saith; good my Lord hear the cause of your suppliant, and do me right from the violence of my adversary: another while he supplicateth to the golden King, falling down and saying, deliver me, for thou art my Leige. Would not this man be derided of all for his folly, and counted as witlesse as the image it self that he sueth unto? No lesse is their madnesse, that make images of Saints for religious use, building for them Churches and Chappels. One Idol they name Christ, another *S. Peter*, and the rest, as they please to call them. And though they be altogether false representations, (as it is the lot of images to be *x* teachers of lies;) so that the picture of Christ, be indeed like *Caiphas* and S. *Peter*, like *Iscariot*; resembling no more the true visage of Christ, and of *Peter*, then K. *Henry* the 8. his picture, is like the image of *Julius Cæsar*; neither is there any more holines in these statues, by any relation or reference, then the Devill can give them, (for word of God to sanctifie them, there is none:) yet fall the fooles down before these their fictions, and say, *O Christ help me*: S. *Peter pray for me*. But these stony Saints *y* have eyes and see not, have ears and hear not: like them be they that make them: and whosoever trusteth in them.

x Hab. 2. 18.

y Psal. 115. 5, 6, 8.

18. Nor

18. Nor is there leſs impiety, in Idols of other nature and eſteem. For when among men, one is ſet up as *Head of the Church*, another as *Patriarch*, another as *Primate*, *Arch-biſhop*, *Metropolitan*, &c. all of them as very good Lords ſpiritual; and theſe without calling and appointment from God: theſe be *z idol Shepherds*, not true Paſtors of the flock; and the indignity and diſhonour which they do unto Chriſt, is more than if diſloyal ſubjects ſhould chooſe, and ſet up from among themſelves, without publick Authority, one to be Lord Preſident, another Lord Chief Juſtice, and others in their ſeveral rooms and offices, for to rule the Realm, and to judge all the cauſes and occurrents of the ſame.

z *Zach.* 11 17.

19. So is it in all other Religious ordinances of humane invention: as when Antichriſtians ſet forth new Sacraments to ſeal up Gods grace and remiſſion of ſins: what is it, but as if ſome falſer ſhould make conveyances of Crown land, ſeal them with a ſignet of his own counterfeit making, and call it by the name of the Kings privy ſeal. When they make a new form or frame of Churches, as to the Provintial, National, Occumenical, with Arch-prieſts and Prelates to over-aw them: might they not with as good right alter the form

form of the Common-wealth, making new Ditions and Jurisdictions, with Curions, Decurions, and other new Magistrates to controul them? When they make solemn dayes of assembly, and call them holy; when they make new books, canons, constitutions, ceremonies, and call them Ecclesiastical, sacred, laudable; constraining men to keep and do them they deal with Christ and his Kingdom, as they that in a civil state should take upon them, without commission, to appoint new *Terms, Sessions and Assizes*, to forge new Laws, Statutes, Court-rolls, evidences, &c. and compel men to credit and obey them. Now therefore O *Kings be wise; be learned ye Judges of the earth, serve the Lord with fear, and rejoice with trembling*; and purge your Realms of all Idolatries, the humane ordinances of Religion, which are after the rudiments of the world, and not after Christ. For you would none of you suffer such innovation or alteration in your Civil Polities, lest your Honours should be impeached: much lets should ye suffer it in the Polity Ecclesiastick, to provoke GOD to wrath. For he is a jealous GOD, and will visit this iniquity on Princes and on Subjects; on Fathers and on Children: blessed are they that watch, and keep their

Ps. 2. 20. 12.

Exod. 20. 5.

their garments from polution of the world herein.

CHAP. II.

How faſt the ſin of Idolatry cleaveth to all fleſh.

THe ſervice of Idols, or of God by them, although it be a ſin more reprehended in Gods word, more puniſhed in his works, then other vices; yet it is moſt common and familiar with the ſons of *Adam*, eaſily compaſſing them about, and hanging faſt upon them. As may appear by three demonſtrations; firſt, how the beſt men in the world doe eaſily fall into it; ſecondly, after, what pleaſure they take in it, thirdly, and then, how hardly they are drawn from it. Of all theſe, the Scripures give teſtimonies many.

2. When God had renewed the face of the world, after the ſin-flood, and Noahs three ſons *Sem*, *Ham* and *Japheth* had multiplyed on the earth: our Father *Abram*, with his Father *Terah*, were foul of this ſin, and ſerved ſtrange Gods, till the true God called him from that impiety. In his dayes, Idolatry was ſpread

Gen. 10.

Jos. 24. 2.

ſpread over all, but men would not be reclaimed from it, either by *Abrahams* word or Sword; though "Kings were given as duſt unto it, and as ſcattered ſtubble unto his bow. The Nations indeed ſaw this great Work of God, and were afraid; *a* yet turned they not unto him from Idols, but ſtrengthned one another in their falſe religion; and made them more Images, to ſave them from deſtruction.

·· *Gen.* 14. 14, 17.

a Iſaiah. 41. 2, 5, 6, 7.

3. When *Abraham* would provide a wife for his Son, of the beſt that he could find, (for the *Canaanites* he *b* abhorred:) he ſent to his kindred of *Nahors* houſe, who yet was not free from this leven of Idolatry, neither *c* he nor his poſterity. Into *Jacobs* houſe did this canker creep, and his retinue alſo were polluted with *d* ſtrange Gods, which *Jacob* did his beſt to do away.

b Gen. 24. 3. &c.

c Gen. 31. 53. 19.

d Gen. 35. 2.

4. But when he came with his family into *Egypt*, a (Land full of Idols;) having prepared his houſe as a pure Virgin for the Lord: after his deceaſe, the *Ægyptians* infected his Children with Idolatry, even in her youth *e* laid they with this Virgin *Iſrael*, bruiſed the breaſts of her Virginity, and powred their Whoredoms upon her: Then was GOD wroth with Idolatrous *Ægypt*, and lifted up his hand to bring his people from among them, and to exe-

e Ezek. 23. 8.

f Numb. 33. 4. cute Judgment, *f* both upon their Gods, and upon their Firſt-born, that miniſtred unto them: and unto *Iſrael* *Ezek.* 20. 6, 7. he ſaid, *Defile not your ſelves with the Idols of Ægypt, I am the* LORD *your* *g Verſ.* 8. GOD: but *g Iſrael* would not hear, nor leave her Abominations; or Idols *h Verſ.* 9. which ſhe had loved. Yet *God h* reſpecting his own Name, brought them out of *Ægypt* into the Wilderneſs, *i Verſ.* 10, 11. where *i* he gave them his Statutes, and declared his Judgements unto them; *k Exod.* 20. 3, 4, 5. & 23, 24. 32, 33. *k* ſeverely and often charging them to keep themſelves from *Idolatry*.

l Exod. 32. 31. *m Verſ.* 8. 5. In thoſe daves notwithſtanding, they made them *l Gods of Gold*, and *m* Worſhipped the Work of their own hands, even a *molten calfe*: and ſtayed not there, but were given over unto further *n Act.* 7. 42, 43. *Amos* 5. evil, even to ſerve the *n hoſt of Heaven*, as it is written in the book of the Prophets, *O houſe of Iſrael, have ye offered to me ſlain beaſts and ſacrifices, forty years in the wilderneſs? nay, ye took up the tabernacle of Molech, & the ſtar of your God Remphan, the figures which ye made to worſhip them.*

o Numb. 25. 2, 3. *Pſal.* 106. 28. Alſo they joyned themſelves to *o Baal-peor*, and did eat the Sacrifices of the dead, ſuch was the great fall of the people whom *God* had choſen from among all peoples of the earth, for to be his, they *p* ſacrificed to Devils after whom they went *p Lev.* 17. 7. a whoring, as *Moſes* told them.

6. When

6. When notwithſtanding all this, *God* brought them in Mercy to *Canaan*, *q* a Land flowing with *milk* and *honey*, and moſt pleaſant of all Countries; and caſt out the Heathens before their faces, and *r* warned them to beware of their Idols: yet there alſo they did *ſ* wickedly, ſerved *Baalam*, and forſook the Lord God of their Fathers, and followed the gods of the peoples round about them; ſerving their Idols, and *t* ſacrificing their Sons and Daughters unto Devils, and ſhedding the innocent blood of their Children whom they offered unto the Idols of *Canaan*. And thus they did from age to age, whilſt the Judges ruled them; till God *u* was wroth and greatly abhorred *Iſrael*, and forſook the habitation of *Shilo*, the Tabernacle where he dwelt among men, and delivered his power (the Ark of the Covenant) into Captivity, and his beauty into the Enemies hand.

q *Ezek.* 20. 15.

r *Deutr.* 24. 25, 26.

ſ *Judg.* 2. 11, 12, 13, 19. & 3. 7. &c.

t *Pſal.* 106. 37, 38.

u *Pſal.* 78. 59. 60.

7. Yet after this again, in *Samuels* dayes, *x* they were defiled with their Idols, and in the dayes of the Kings they increaſed wrath. *Solomon* himſelf, the wiſeſt man on Earth, *a* fell into this folly of ſerving Idols, even the Abomination of the Heathens; although GOD had *b* appeared unto him twice, and given him a charge concerning this thing. And *Rehoboam* his Son, though for his

x 1 *Sam.* 7. 3, 4.

a 1 *Kings* 11. 5.

b *verſ.* 9. 10.

c verſ. 11, 12. Fathers Sin, *c* he loſt the moſt part of his Kingdom, yet gave himſelf to
d 2 *Chron.* 12. 1. Idolatry, he forſook *d* the Law of the Lord, and all *Iſrael* with him. Then *Judah*
e 1 *King.* 14. 22. *e* wrought Wickedneſs in the ſight of the Lord; aud provoked him more with their Sins which they committed, then all that which their Fathers had done; for they *f* built them high Pla-
f verſ. 23. ces, and Statues (or pillars) and *g* ſtrange
g 2 *Chron.* 14. 3. altars, and groves on every high hill, and under every green tree. And *Re-*
h 1 *King.* 15. 12. *hoboam* made *h Gillullim*, filthy Idols
i 2 *Chro.* 14. 5. and *i Chammanim*, Idols, or Images of the Sun, and *Maacah* his Wife made
k 1 *Kin.* 15. 13. *k Mipbletſeth* an Idol of terrour in a
l 1 *Kin.* 15. 2, 3. grove, And *Abijam* his Son, *l* walked in all hls Fathers Sins, neither was his heart perfect with the Lord his
m 2 *Chro.* 13 8, 9. God; although *m* he deſpiſed *Jereboams*
n Verſ. 10, 12. calves, and boaſted that *n* God was with him.

8. *Idolatry* being thus faſtned upon *Judah*, could hardly ever be weeded out again: for though *Aſa* the next King,
o 1 *King.* 15. 11. did his beſt, *o* with an upright Heart,
&c. to aboliſh all the Idols that his Fa-
2 *Chro.* 14. 3, & thers had brought in, yet *p* were the
15. 8. high places not taken away, but re-
p 1 *Kin.* 15. 14. mained till *Jehoſhaphat* his Son was King, who took away many both
q 2 *Chro.* 17. 6. *q* groves and high places, howbeit not
r 2 *Chro.* 20. 33. all; for *r* the people had not yet prepa-

red

red their hearts unto the God of their Fathers, but *f* offered ſtill, and burnt incenſe in the high places, And when *Jehoſhophat* was dead, his wicked Son *Joram t* walked in the ways of the moſt Idolatrous Kings of *Iſrael*, even of *Ahabs* houſe, whoſe daughter he married; and he *u* made high places in the mountains of *Judah*, and cauſed and compelled *Jeruſalem* and *Judah* to commit Fornication, that is, Idolatry. And *Ahaziah* his Son, continued *x* his wicked way, counſelled alſo thereto by his ungracious Mother *Athaliah*; who after her Sons death, broke up the houſe of God, and *y* all the things that were dedicated for the houſe of the Lord, were beſtowed upon *Baalim*. Thus *Baal* was honoured of the people of God, *a* had a houſe, and altars, and Images, and a Prieſt to miniſter unto him.

f 1 *Kin.* 22. 43.
t 2 *Kin.* 8. 16, 18.
u 2 *Chron.* 21. 11.
x 2 *Ch.* 22. 2, 3, 4.
y 2 *Chron.* 24. 7.
a 2 *Kin.* 11. 18.

9. The Lord abhorring this great impiety, ſent this wicked King and his mother both ſoon unto hell; and ſet *Joaſh b* his young Son upon his Throne; who had for his tutor and Patron, the good high Prieſt *Jehojadah*: by whoſe advice, the people *c* deſtroyed *Baal* and his houſe, and Gods *d* true worſhip was reſtored; albeit not brought as yet to the primitive ſincerity, for the *e* people offered ſtill, and burnt incenſe in the

b 2 *Chron.* 24. 1.
c 2 *Chron.* 23. 17.
d verſ. 18.
e 2 *King.* 12. 3.

high places untaken away. But ſo ſoon as this *f* aged Father the Prieſt was dead; the Princes of *Judah* *g* fawning on the King, turned him away to the former ſuperſtition; and again they *h* left the houſe of the Lord God of their Fathers, and ſerved Groves and grievous Idols; and the high Prieſts Son, (the Kings Couſin) who propheſied againſt their ſins, they *i* *ſtoned him to death* (by the unthankful Kings commandment,) in the court of the *Lords* houſe, even between *k* the Temple and the Altar.

10. When *Joaſh* was taken away *l* by a bloody death, *Amaziah* his Son ſucceeded *m* like his Father; did uprightly in the eyes of the Lord, *n* but not with a perfect heart; for Idolatry ſtill continued in *Judah*, and *o* the people burnt incenſe in the high places. And the King himſelf (to add unto all his Fathers Sins) brought the Gods of the *Ædomites*, *p* and ſet them up to be his Gods, and worſhipped them, and burned incenſe unto them, which turned to his ruine. But *Uzziah* his Son ſought *God*, and did uprightly, yet *q* according to all that his Father *Amaziah* did; for the *r* high places ſtood ſtill for offerings and incenſe; and *Jotham* his Son *ſ* trode the very ſame ſteps. But *Achaz* Son of *Jotham* marred all again, and made it worſe then before; for *t* he walked

f 2 *Chron.* 24. 14.
g *verſ.* 17.
h *verſ.* 18.
i *verſ.* 20. 21.
k *Mat* 23. 1 2 *Chron.* 24. 25.
m 2 *King.* 14. 3.
n 2 *Chron.* 25. 2.
o 2 *King.* 14. 4.
p 2 *chron.* 25. 14.
q 2 *Chron.* 26. 3, 4, 5.
r 2 *Kin.* 15. 4.
ſ *verſ.* 32. 34. 35.
t 2 *Kin.* 16. 1, 2, 3. &c.

walked in the way of the Kings of *Iſrael*; yea, and made his Son to paſs through the fire, after the Abominations of the Heathen, and made an Altar in the Lords houſe *u* like to the Idolatrous Altar which he ſaw in *Damaſcus*; and *x* brake down the Work in the Temple of *God*; and made *y* molten Images for *Baalim*; yea being afflicted for his Sins, he treſpaſſed *z* the more againſt the Lord, ſacrificing to the gods of *Damaſcus* which had plagued him; " breaking the veſſels, and ſhutting up the doors of the Lords houſe, making Altars in every corner of *Jeruſalem*, and high places * in every City of *Judah*, to burn incenſe unto other Gods. And thus *Jeruſalem*, *a Aholibah*, married herſelf with inordinate Love, and with her Fornications, more than her Idolatrous ſiſter *Aholah*, or *Samaria*: for *Judah b* forſook the Lord, and turned their faces from his tabernacle, ſhut the doors of his houſe, quenched his lamps, and neither burnt incenſe, nor offered burnt offerings in the Sanctuary unto the *God* of *Iſrael*, but ſacrificed *c* to Devils, new Gods whom they knew not, nor their Fathers, and burnt incenſe to *d Nebuſhtan*, the Serpent of Braſs.

11. Then GOD raiſed them up the good King *Ezekias*, who *e* did uprightly in the ſight of the *Lord*, according

u verſe 10. &c.
x verſ. 17.
y 2 Chron. 28. 2, 3.
z verſ. 22, 23.
" verſ. 24.
* verſ. 25.
a Ezek. 23. 11.
b 2 Chron. 28. 6. 7.
c Deut. 32. 17.
d 2 King. 18. 4.
e 2 Chron. 29. 1, 2. &c.

to all that *David* his Father had done. He opened the doors of the houſe of the Lord, brought in the Prieſts and Levites; *f* cleanſed the Temple, Altar and inſtruments of Gods ſervice; ſacrificed unto GOD *g* for their Sins; reſtored the true Worſhip; ſought the converſion *h* of all *Iſrael*; *i* cauſed them to break the Images, cut down the Groves, break down the high places and Altars through all his Dominions: and, *k* brake in pieces the brazen Serpent that *Moſes* made, and *Iſrael* polluted. Thus deals he *l* well and uprightly, and truely, before the LORD his GOD, even with all his heart, and d eparted not from him. But when he was laid down in peace, *Manaſſes* his Son, repeated all the former evils, and added more unto them, if ought might be. For *m* he went back, and built the high plaees which his Father had broken down; and ſet up Altars for *Baalim*, and made groves, and worſhipped all the hoaſt of heaven, and ſerved them, and built Altars to them in the Lords houſe; and made ſtrange Gods, and cauſed his Sons to paſſe through the fire; and gave himſelf to witchcraft, and charming, and ſorcery, and uſed them that had familiar ſpirits; and *n* ſhed innocent blood exceeding much, till he filled *Jeruſalem* from

f verſ. 16, &c.

g verſ. 21, 25, 29.

h i 2 *Chron.* 30. 1, &c.

k 2 *King.* 18. 4.

l 2 *Chro.* 31. 20, 21.

m 2 *Chron.* 33. 2, &c.

n 2 *Kin.* 21. 16.

from corner to corner; and made *Judah* and *Jeruſalem* to erre, to *o* do worſe then the Heathen whom the Lord had deſtroyed before them. The *p* children gathered wood, and the fathers kindled the fire, and the women kneaded the dough, to make cakes to the Queen of Heaven, and to pour out drink-offerings unto other Gods, that they might provoke the Lord to anger: they *q* ſet their Abominations in the houſe whereupon his name was called to pollute it: they *r* builded the high places of *Baal*, to burn their Sons with fire for burnt-offerings unto *Baal*, and unto *ſ Molech*. By which abominations they ſo provoked the Lord, as he forbad his Prophets *t* to pray any more to do the People good: for they *u* had kindled a fire in his anger, which ſhould burn for ever.

o 2 *Chron.* 33. 9.

p Jer. 7. 17, 18.

q verſ. 30.

r Jer. 19. 5.

ſ Jer. 32. 35.

t Jer. 11. 14. 14. 11.

u Jer. 17. 4.

12. And although *Manaſſes* rewed all before his death, *x* and repented heartily when he lay fettered in *Babel*, and being reſtored to his Kingdom, *y* took away the ſtrange Gods, and altars and images that he had made, and reſtored in *Judah* Gods true Religion, ſave only that *z* the people ſacrificed in the high places: yet *Amon* his Son would not be warned by his fathers evils; but turned again from God, made *a* idols, and images, and altars of *Baalim*, high

x 2 *Chron.* 33. 11, 12, &c.

y verſ. 15. 16.

z verſ. 17.

a 2 *Chro.* 34. 3, 4. 2 *Kin.* 23. 24.

high places, and Groves, and ſacrificed
b 2 *Chron.* 33. 22. *b* to all the Images which his Father had made, and ſerved them, and humbled not himſelf as his Father *Manaſſes* had done: wherefore he was ſoon rooted out of the Land of the living, and laid in the duſt.

c 2 *Chron.* 34. 13. *c Joſias* his Son aboliſhed all theſe former Idolatries, and monuments of them; and did uprightly in the ſight of
d verſ. 19, 27. *God*, as *David* had done, and *d* trembled at his Law and Judgments: but the
e Jer. 25. 3, 4. &c. *people e* would not hear the Words of the Prophets, calling them from their *Idolatry*, they ſought not the *Lord*, many of them, but *f* worſhiped the hoaſt
f Zeph. 1. 5. of *heaven*, on the houſe tops; remaining
g verſe 12. *g* frozen in their dregs; and ſhewed
h Zeph. 2. 1. themſelves to be *h* a Nation not worthy to be loved, So when *Joſiah* was dead,
i 2 *King.* 23. 31, 32. *Jehoahaz* his Son, *i* did as evil as all his Fathers, for the time which he raigned, which was but three months: and *Je-*
k verſ. 35. 37. *hoiakim* his ſucceſſor *k* dealt as badly;
l Jer. 26. 22. 23. and *l* killed the Prophets which called
m Jer. 36 23. 29. them to *repentance*, and *m* burned their
n 2 *King.* 24. 8. writings. And after him *n Jehoiakim* proved no better; though in theſe days death came up into their Windows, and Gods Wrath was in pouring out upon *Jeruſalem*. And *Zedekiah* the laſt King
o 2 *King.* 24. 28. 19. did *o* ſtill evil in the Lords eyes; *p* nei-
p Jer. 37. 1, 2. ther he nor his *ſervants*, nor the *people*

of

of the Land, would obey the *Words* of the *Lord*; *p* therefore the *wrath* of the *Lord* was againſt *Jeruſalem* and *Judah*, until he caſt them out of his ſight. For it was not the Kings only that did all theſe *evils*, but alſo their *q* Wives, *r* and the Princes of the Land, the Prieſts and the Prophets, and the men of *Judah* and the inhabitants of *Jeruſalem*, even the *ſ* chief of the *people* treſpaſſed wonderfully, according to all the Abominations of the Heathen, and polluted the houſe of the *Lord*, which he had ſanctified in *Jeruſalem*, and *t* mocked the Meſſengers of *God*, deſpiſed his *words*, and miſuſed his Prophets, until the *wrath* of the *Lord* aroſe againſt his *people*, and till there was no remedy. For that City *Jeruſalem* had *u* been unto him a provocation of his *anger*; and of his *wrath*, from the day they built it, even unto the day that he ſhould remove it out of his ſight: they had *x whoriſh hearts*, and their eyes went a *whoring* after their Idols: and with them *y* they committed *adultery*, till being waxen old in *adulteries* God ſaid, *z Now ſhall ſhe and her Fornications come to an end*,

p 2 *King.* 24. 20.

q Jer. 44. 9.
r Jer. 32. 32.

ſ 2 *Chro.* 36. 14

t verſ. 16.

u Jer. 32. 31.

x Ezek. 6. 9.

y Ezek. 23. 37.

z verſ. 43.

14. And as it was with *Judah*, ſo was it alſo with the ten Tribes of *Iſrael*; who ſucked the milk of Idol ſuperſtition in the dayes of *a Jeroboam* Son of *Nebat* whereunto they were adicted *b* alwaies after, &c.

a 1 *Kings* 12. 28. 30.
b 2 *Kings* 10. 28. 29. & 15. 27, 28.

after, ſo long as their Common-wealth did ſtand; even throughout the reign of nineteen Kings, who added unto their fore-fathers Sins, and drew the people to moſt horrible impieties, for which the land did ſpew them out, *c* and Heathens came to dwell in their ſtead. As theſe are *d* enſamples to us, to the intent that we ſhould not be idolaters like them; and are written *e* to admoniſh us, upon whom the ends of the World are come: ſo do they plainly manifeſt the ſtrength of this bewitching Sin of Idolatry, which as a harlot ſtealeth away the heart of man; and the proneneſs of all fleſh, (not of ſuch only as are Aliens from the Church, but even of Gods own called People,) to fall into this vice, if GOD reſtrain them not by his ſpecial Grace.

c 2 *Kin.* 17.
d 1 *Cor.* 10. 6, 7.
e verſ. 11.

15. Now for the Pleaſure that men take in this ſin, it may be Conjectured by the readineſs of all ſorts of People (as we have ſeen) to fall thereinto; and by the cauſe of the ſame, which is the fleſh, (one of the *f* works whereof it is,) and therefore muſt needs delight the fleſhly: and that ſo much the more as it proceedeth from the chiefeſt part of the fleſh, namely *Conſcience*, *Wiſdom*, *Reaſon*, *Knowledge*, *Judgment*, *Prudence*, *Policy*, and whatſoever is moſt excellent in

f Gal. 5. 19, 20.
Rom. 1 22, *&c.*
1 *cor.* 1. 20, 21,

in the Natural man. It may also further be shewed by examples and similitudes, which the Scripture setteth down.

16. The Prophet *Esaias* calleth mens Idols their *g delectable things*, because of their desire that is towards them, and their Pleasure in them. *Ezekiel* compareth the Idolaters of *Israel*, to *h* a woman inflamed with love towards some goodly young man, on whom she hath cast her eyes, and fixt her affections: and forgetting all modesty, she *i* sendeth messengers for him, and bringeth him to her *k* in the bed of *love*, so *l* discovering her Fornication and disclosing her shame. Teaching us by this similitude, that Idolatry is as sweet to the corrupted Conscience and mind of Man, as Lust and Fornication is to any wanton Body.

g Esa. 4. 4, 9.

h Ezek. 23. 2, 3, 5, &c.

i verse 16.

k verse 17.

l verse 18.

17. The Objects also of this *vice*, are very Pleasurefull and alluring: for the Doctrines, Rites, Ceremonies, and Observances of false Religion, with the gifts and learning of the Teachers thereof; are like unto the goodly proportion, comely Stature, and glorious Apparel, which set forth and adorn the persons of men, making them seem like *m* Captains and Princes, and pleasant choice-youths, clothed in silks, and *n* all kind of Gentleman-like Apparel, whereby the

m Exek. 23. 6.

n verse 12, 15.

o Verſ. 16. the womans heart, *o* as ſoon as ſhe ſees them, becomes enamoured. The external *pomp* and *ſhew* that Idolatry carryeth with it, in Temples and Altars and Images of *gold*, in Copes and Veſtiments, in Organs and Melodie, in peaceable *p* Viſions, ſweet Propheſies, and lying Divinations; in diligent *q* ſacrificing, Tything, Thankſgiving, and proclaiming free Offrings, with other like *devotions*: theſe give content to the *worſhippers* Conſcience, and pleaſe the *mind* no leſs then *r* a *feaſt* with *peace-offrings* and after it a ſweet *perfumed bed*, decked with Quilts and Curtaines moſt fine and coſtly, and *ſ* courteous entertainment of a *paramour*, with fill of love, and pleaſure of dalliance all the night, is to a looſe and luſtful young man, given over to the fleſhly and ſenſual Sin of *Whoredom*.

p Ezek. 13.7.16.
q Amos 4. 4, 5.
r Prov. 7. 14, 16, 17, &c.
ſ ver. 13,15, 18.

18. Agreeable to theſe ſimilitudes, are the things foretold of the *Idolatry* of Antichriſt; whoſe falſe Church is reſembled *t* by a *whore*; the *doctrines*, *ſuperſtitions*, *rites*, *ceremonies* of the ſame, as the *wine of her fornication*; making drunk the Kings and Inhabitants of the earth. And the more to allure them thereunto, her *cup* (wherein are the Abominations and filthineſs of her *fornication*) is of gold; her ſelf is arayed with *purple and ſkarlet, and guilded with gold*

t Rev. 17. 2.
verſe 2.
verſe. 4.

and

and precious ſtones and pearles: counterfeiting hereby the habit and *ornaments* of the true Church, the *u* Spouſe of *Chriſt*, whoſe *x* ſhining is like to gold and *ſtones* moſt clear and *precious*; her *lips y* like *ſcarlet*, and her *love* much better than *wine*. The *pleaſantneſs* of that *falſe religion*, enamouring ſo many *z fools* is noted by *a* the abundance of her pleaſures, whereby her merchants waxed *rich*; *b* the *luxurious life* & *fornication* of Kings with her, *c* the *apples* that her *ſoul luſted* after, and all things that were fat and excellent, *d* the muſick and melody that there was heard; and is ſignified further by *e* the ſorrow and lament which all her lovers make for her deſolation. Now when the Holy Ghoſt taketh the moſt pleaſant delightful things in the world, and by them noteth out that counterfeit Religion; what would he but teach us and warn us hereby of the ſweetneſs of this deceit, which lulleth men in ſecurity; having their wits bewitched with the Whores inchanting ſong; *Who ſo is ſimple let him come hither; ſtollen waters are ſweet, and hid bread is pleaſant.*

u *Rev.* 21. 2.
x *verſe* 11. 18.
y *Song.* 4. 3, 10.
z *Prov.* 7. 7.
a *Revel.* 18. 3.
b *verſe* 9.
c *verſe* 14.
d *verſe* 22.
e *ve.* 9, 15, 16, 19.
Prov. 9. 16, 17.

19. But if the inticing words of others do ſo prevail with men, that *f* they follow ſtraightway, as Oxen that go to the ſlaughter, and as fools to the Stocks for Correction, till a dart ſtrike

f *Prov.* 27. 22.

ſtrike through their Liver; what may we think is the ſtrength of a mans own
g *Pſal.* 106. 39. heart, when he *g* goeth a whoring with his own inventions; how eaſily will it prevail againſt him? Every man naturally pleaſeth himſelf, and liketh well of his own deſignes; loving the fruit of his Wit, as the Child of his bo-
h *Iſa.* 59. 4. dy: that when *h* he hath conceived miſchief, and brought forth an Idol, (that is) *iniquity*; it groweth up with
i *Act.* 7. 41. him, and delighteth him, and he *i* rejoyceth in his own invention; per-
k *Judg.* 17. 13. ſwading himſelf that *k* now the Lord will be good unto him, ſeeing he hath found out a truth, or right manner of worſhipping GOD. For this his device, (ſpecially if it be painted with ſome colour of Holy Scriptures,) he eſteemeth as
l *Act.* 19. 35. *l* an Image come down from *Jupiter*, a Doctrine from *Heaven* it ſelf, And henceforward, all the bleſſings that he enjoyeth do flow from this, that
m *Jer.* 44. 17. *m* he burneth Incenſe to the Queen of *heaven*, the Idol that he hath made
n *Hoſ.* 13. 2. *n* according to his own underſtanding. Wherefore he will looſe his *life*, rather then his Religion, which he defends with Tooth and Nail, leſt the *o* magni-
o *Act.* 19. 26. ficence of his *Diana* ſhou'd be deſtroyed; he will *p preach*, and *q diſpute*, *r* and
p *Jer.* 28. 11. *write* for the ſame, againſt whomſoever;
q *Act.* 17. 18. and *ſ perſecute* (if it be in his power)
r *Jer.* 29. 25.
ſ 1 *Kings* 13. 4.

all

all that contradict it. And whatſoever is ſaid from the *word* of the *Lord* againſt it, he *t* will not hear; being as hardly induced to think it no *truth*, which his own wit hath diſcovered, as were the Epheſians to think *u* them no Gods; which were made with hands; for his Idle Invention hath bereſt him of ſound *Judgment*, a ſeduced *heart* hath deceived him, that he cannot deliver his ſoul, nor ſay; *Is there not a lye in my right hand?*

t Jer. 44. 16.

u Act. 19. 26.

Iſa. 44. 29.

20. So in his blind *devotion* he continueth, bleſſing himſelf in his *evil*, feigning that he is high in Gods Favour, and ſhall have *peace*, *x* although he walk in the wreſt and obſtinacy of his own *heart*; and that *y* becauſe he is guiltleſs, ſurely Gods Wrath ſhall turn from him: for he *z* followeth no Idols, (whatſoever men ſay,) but he *a* ſwears, *the LORD liveth*; and will ſhew by his works, the *b* zeal that he hath for the Lord againſt Idolaters. He bringeth *c* his ſacrifices and his tithes, offereth thanksgiving, proclaimeth free offerings; yea willing he is to pleaſe the Lord, though it coſt him *d* thouſands of Rammes, or ten thouſand rivers of Oyl; and to give his Firſt-born, the fruit of his Body, for the Sin of his Soul: and though he burn Incenſe to *Baal*, *e* yet will he come and ſtand before

x Deut. 20. 19,

y Jer. 2 35.

z verſe 23.

a Jer. 5. 2.

b 2 *King.* 10. 16.

c Amos 4. 4, 5.

d Micah 6. 7.

e Jer. 7. 9, 10.

God in the house whereupon his Name is called, and say, *I am delivered*; he will
f Mic. 3. 11. *f* lean upon the *Lord*, and say, *Is not the LORD with me? No evil can come*
g Jer. 5. 12. *upon me*; neither *g* shall the plague come unto me, neither shall I see Sword nor Famine.

21. Finally, the *Lord*, to teach us how fast this Sin cleaveth unto us, saith by his Prophet of the Idolatry of *Judah*
h Jer. 17. 1. (his own professant *people*,) *h* that it was written with a pen of *iron*, and with the point of a *Diamond* graven upon the table of their heart; shewing that the *inmost affections* are deeply and continually *infected* with this *vice*, and *addicted* unto it; from which, no kind of perswasion, no earnest dehortation, nor dreadful threatning will turn them. For when *Jerusalem* had given themselves to
i Jer. 35. 15. this iniquity; the Lord sent unto them *i* all his servants the Prophets, rising up early and sending them, saying; *Return now every Man from his evil way, and amend your works, and go not after other Gods to serve them, and ye shall dwell in the Land which I have given unto you and to*
k Jer. 44. 4, 5. *your Fathers*; *k Oh do not this abominable thing that I hate:* but they would not hear, nor incline their Ear, to turn from their wickedness, and to burn no more incense unto other Gods. And now are we come to the last Demonstration, how

how hardly this Sin is left, when once men have tasted the bitter Sweetness of the same. Which may be seen by the wilful and stiff persisting herein, notwithstanding all judgments threatned, all punishments inflicted therefore. And hereof let *Israel* be our pattern.

22. After that they had forsaken the *Lord*, to follow their Idols, he (to reclaim them from their Iniquity) denounced, and brought upon them many heavy Judgments. King *Jereboam* Son of *Nebat*, the Author of Sin to the people, was *l* rebuked by a Prophet, heard the destruction of his Religion threatned; felt his own Arm miraculously Withered and recured; saw the Altar rent before his eyes: yet could he not perceive the impiety of his trespass. He had again another *m* Prophets Reproof, heard the horrible ruine of his house menaced, that his posterity should be swept away as dung, and eaten of Dogs and fowls of the Air; and by the death of his Son *Abijah*, was deterred, if it might have been, from proceeding in his Idolatry: but all this prevailed nothing. He lost in one battel that he fought with *Judah*, *n* five hundred thousand chosen men, and some of his Cities: and yet had no heart to return unto the *LORD*; till he was *o plagued* of *GOD* and dyed. And the year after, *Naadab* his Son walking in his Fathers Sin, *p* was murdered,

l 1 *Kin.* 13. 1, &c.

m 1 *Ki.* 14. 1, &c.

n 2 *Chro.* 13. 17.

o verse 20.

p 1 *Kin.* 15. 25. 28, 29.

murdered, and all *Jeroboams* house, (none left alive) destroyed, according to the *word* of the *Lord*.

23. *Baasha*, whose hands had executed *Gods wrath* on *Jeroboams* house, yet had no grace to forsake his *sin*; no not though he were threatned for it by a Prophet, *q* to have like vengeance brought upon his own *posterity*, but continued in that Idolatry to his dying day: and *Elah* his son, in the second year of his raign, felt the reward of his Fathers sin, and of his own, *r* was killed by a *conspiracy*, and all that family rooted out, none left unto *Baasha*, either of his kinsfolks, or his friends. Neither yet would *Zimri*, who rooted out *Bashaes* house be warned himself, but walked still in *Jeroboams* sin, wherefore *s* raigning but seven days, *God* hastened wrath upon his head, and he burned himself in his distress.

q 1 *Kin.* 16. 1--4.

r 1 *Kin.* 16. 8--13.

s 1 *King.* 16. 15, 18, 19.

24 All this notwithstanding the people of *Israel*, and Kings that succeeded, left not *Jeroboams* sins, but added more unto them, and did worse then he. And although wrath *was* increased upon the Nation, *t* by sword and by famine, that *women u* did eat their own *children* for *hunger*, and the Prophets did *x weep* to think of the plagues before they came upon them: yet could they not be perswadedto leave their Idolatry. The *Lord*

t 1 *King.* 6. 24, 25.

u ver. 28, 29.

x 2 *King.* 8. 11, 12.

Lord gave them cleaneſs of *teeth*, and ſcarſeneſs of *bread* in all their Cities, *y* yet turned they not unto him. He with-held *rain* from them, and made them wander about to ſeek water to drink; *z* yet turned they not unto the *Lord*. He ſmote them with *blaſting* and *mel-dew*, and *kanker wormes* did conſume their fruits; *a* yet turned they not unto the *Lord*. *Peſtilence* he ſent among them after the manner of *Ægypt*, and killed their young *men* with the *ſword*; *b* yet turned they not unto the *Lord*. He overthrew them, as GOD overthrew *Sodom* and *Gomorrah*, and they were as a *firebrand* pluckt out of the *burning*; *c* yet turned they not unto the Lord. And though the Lord *d* teſtified unto them by all the Prophets, and by all the Seers, ſaying; *Turn from your evil wayes, and keep my Commandements*: yet would they not hear, but followed *vanity*, and became vain in their Idolatry, till the Land did ſpue them out, as it had ſpued out the Heathens that dwelt before them, and they were *e* ſpoyled by the Aſſirians, and carried captives among the Heathens, and Heathens Came and dwelt in their ſtead.

y *Amoſ* 4. 6.
z *ver.* 8.
a *verſe* 9.
b *verſe* 10.
c *ver.* 11.
d 2 *King* 17. 13, 14, &c.
e *verſe* 23, 23.

25. In like manner it fared with the Kingdom of *Judah*; many plagues did they feel for their *Idol Service*, and many more were threatned: yet would they

not turn from this Iniquity. Presently upon *Rehoboams* Apostasie *f* they were set upon by the King of *Egypt*, their strong Cities taken; the treasures of the Lords house, and of the Kings, were lost, and the men themselves made *g* servants to *Shishak*.

f 2 *Chron.* 12. 1, 2, &c.

g *vers.* 8.

27. The Idolatrous Kings after, augmented sin and wrath, but could not be brought to Amendment, *Jereboam* lost *h* *Ædom*; had his house and children robbed, and carried away *i* by the Philistines and Arabians; and himself after two years sore sickness, *k* had his guts fell out, and so dyed. *Amaziah* was *l* taken by the King of *Israel*, the wall of *Jerusalem* was broken, and the Temple robbed. *Achaz* was sold into the hands of *m* the Kings of *Aram* and of *Israel*; and six score thousand *valiant men* of *Judah* were killed in one day, (*n* because they had forsaken the Lord God of their Fathers,) and two hundred thousand taken *Prisoners*; besides *o* other miseries that came upon the Country. But these and other plagues many which God laid upon them, till *p* the whole head was sick, and the whole heart heavy, from the sole of the foot unto the head, there was nothing whole therein, but wounds and swelling, and putrifying sores, the Land wasted, the Cities burnt with fire, and the daughter *Sion* remained like a Cottage in a Vineyard:

h 2 *Chro.* 21. 8.
i *vers.* 16, 17.
k *vers* 19.
l 2 *King.* 14. 13, 14, &c.
m 2 *Chron.* 28. 5.
n *verse* 6.
o *vers.* 17, 18, 19.
p *Isa.* 1. 5, 6, 7.

yard: yet the more they were ſmitten, *q* the more they fell away; all labour was ſpent in vain upon them, the *r bellows were burnt, the lead conſumed in the fire, the Founder melted in vain, they were called reprobate Silver, becauſe the Lord had Rejected them.* For though he threatned *ſ to make Jeruſalem a heap, and a den of Dragons, and to make the Cities of Judah waſte without an inhabitant*, and ſent unto them, ſaying, *t Behold I prtpare a Plague for you: and purpoſe a thing againſt you, turn you therefore every one from his evil way*; *u* yet they ſaid deſperately, ſurely we will walk after our own Imaginations, and do every Man after the ſpeculations of his wicked heart.

q verſe 5.
r Jer. 6. 29, 30.
ſ Jer. 9. 11.
t Jer. 18. 11.
u verſe 12.

27. Moreover, when God had brought upon them the deſolation threatned. *x* that *Jeruſalem* was broken up by the *Babylonians*, the Temple burned, the people killed, and the reſt carryed priſoners into Babel, ſome poor men only *y* left to till the land, yet that remnant afterward fled *z* into *Egypt*, both ſmall and great; and there committed Idolatry again with the works of their hands, burning Incenſe unto other Gods in the Land of *Ægypt*, that they might bring deſtruction unto themſelves, and be a curſe; and a reproach among all Nations, of the earth.

x 2 Chron. 36.
y 2 King. 25. 12.
z Jer. 43. 5, 6, 7.
a Jer. 44. 8.

28 Behold in this *mirrour* (whosoever thou art that readeſt, (the readineſs of all *fleſh* to fall away from God; the pleaſure that men take in their own vain inventions; and the difficulty to draw them from following after Satan. Behold the madneſs, and blindneſſe, and aſtoniſhment of heart wherewith they are ſtricken that be given to Idolatry; and how this gangrene did ſpread the whole body over, in the Church of *Iſrael*; whoſe Hiſtory is left written for example and warning to us, who all are ſubject to fall into like ſin, are lyable to like Plagues, and of like obſtinacie in evil. For though GOD have ſcourged Chriſtendom with fire, and ſmoak, and brimſtone, *b* out of the Horſes mouthes and Horſe-men, conducted by the Angels of deſtruction: yet the remnant of men not killed by theſe *plagues*, *c* have not repented of the works of their hands, that they ſhould not worſhip Devils, and Idols of gold and ſilver, and of braſs, and of ſtone, and of wood, which neither can ſee, neither hear, nor go; men *d* have blaſphemed the GOD of Heaven, for their pains and for their ſores, and repented not of their works, All *e* the world wondreth and followeth after the Beaſt, admireth the glory and magnificence of the *f* Whore, and without Gods ſpecial Grace,

b Rev. 9. 17.

c verſe 20.

d Re. 16. 11.

e Rev. 13. 3.

f Revel. 17.

Grace, none can keep himself from her, for she sitteth *g* in the high places of the City, calling them that pass by the way; and her lips *h* drop the honey-comb liquor, and her mouth is softer then Oyl; though her end be bitter as Wormwood, and sharp as a two-edged sword. She taketh her *i* fair Jewels of Gods gold and silver; the holy Scripture and treasures therein; and with them she maketh her Images and Heresies; and covereth them with broydered garments, as wrought by Gods own Spirit; and setteth his oyl and perfume before them. She *k* washeth her self, as if she were clean from all iniquity; and painteth her eyes, as if she had the very visage of true Faith; and decketh her with ornaments, as wanting no gifts of Knowledge, or utterance, or other furniture of the Spirit; and she sitteth upon a costly bed, as being seated and constituted in the best perfection. Her table is furnisht with *Gods incense* and *oyl*; for the Word, Prayer, and Sacraments, are the diet of devotion wherewith she feedeth her lovers; and *l* a Voice of a *multitude* being at ease, is with her; for many fools follow her, because of her worldly prosperity, she allureth and entertaineth all comers. Thus with *m* her great craft she causeth men to yield, and felleth down many wounded; *n* great is the number

g *Prov.* 9. 14. 15.

h *Prov.* 5. 3.

i *Eze.* 16. 17, 18.

k *Eze.* 23. 40, 41.

l *verse* 42.

m *Prov.* 7. 21.

n *verse* 26.

number of all that are killed by her; for
o Eccles. 7. 28. her heart is *o* nets and snares, and her hands bands; he that is good before God shall be delivered from her, but the Sinner shall be taken by her.

CHAP. III.

Of Jereboams Idolatry that infected Israel; and of the pretences that he might make for his Sin.

THat the allurements of this whore Idolatry, with her deceits and snares, may be further manifested, and people be warned to avoid her destruction: I will yet prosecute this argument against her, to uncover her skirts and discloſe her Iniquity; hunting her steps, as they are traced in the Scriptures, and left to be seen as a perpetual type in *Israel*.

2. The Common-wealth of *Israel* did never enjoy such peace and happiness, as in the days of *Solomon* Son of *David*, who raigned forty yeares. Him *p* the
p 2 *Sam.* 12. 24, 25 Lord loved (whereupon he was named
q 1 *Chron.* 28. 5. *Jedidjah*) and chose *q* him from amoug many Sons, to sit upon the Throne of the Kingdom of the Lord over *Israel*,
r verse 6. and *r* to build his House and Courts,

and

and to be his Son; and he would be his Father. He gave *ſ* unto him Wiſdom and knowledge, and riches and treaſures and honour, ſo as there was no King like him before or after. But *Solomon* *t* loved many ſtrange women, who withdrew him from the love of God, that he *u* followed the Abominations and Idolatries of the Heathen. Then God *x* was angry becauſe he had turned his heart from him, who had appeared unto him twice, and given him a charge concerning this thing, that he ſhould not follow other Gods, but he kept not that which the Lord had commanded him. Therefore God *y* rent the Kingdom from him, and gave it to his ſervant *z* *Jereboam* Son of *Nebat*, a man of the Tribe of *Ephraim*; with this *certification*, that if *a* he would hearken to all that God commanded him, and walk in his ways, and do the right in his Eyes, he would be with him, and build him a ſure Houſe, and give *Iſrael* unto him. Now when *Solomon* was dead, all this came to paſs; for *Rehoboam* his Son, *b* loſt the moſt part of his Realm, and ten Tribes declined after *Jereboam*, and choſe him their King.

ſ 2 *Chron.* 1. 12.

t 1 *Kin.* 11. 1, 4.

u verſe 5.

x verſ. 9. 10.

y verſ. 11.

z verſ. 26. 29.

a verſe 38.

b 1 *King.* 12.

3. But he (though otherwiſe a man wiſe and politick,) wanting heavenly Wiſdom, relyed not in Faith on the promiſe of *GOD*, but went and conſulted with fleſh and blood, how he might

might confirm the Kingdom to himſelf. And thinking *c* in his heart, that if the people ſhould (as they were wont) go up to *Jeruſalem* to worſhip GOD there; their Hearts would turn from him to *Solomons* Son, who raigned in that place, and ſo they would kill him. Being fraught with this fear, and void of faith; he thought to prevent theſe evils, by ſetting up a *place* of *Gods publick Worſhip*, in his own dominions. And knowing that the people would not eaſily be drawn to a new Religion, he retained a ſhew ſtill of the old, not altering any article of the Faith, nor yet many of the external *Rites*; but as in *Jeruſalem* there was a Temple, and Altar, and other outward Signs of Gods habitation with his Church; ſo would *Jeroboam* in *Iſrael*, make Temples, and Altars, and ſignes of Gods preſence, that his people might ſerve him there. Then *d* made he two Ca'ves or Oxen of Gold, and ſet one at *Bethel*, another at *Dan*, with houſes and Altars, and other like furniture, and ſaid to the people, *e* It is too much for you to go up to *Jeruſalem*, behold thy Gods (O *Iſrael*,) which brought thee up out of the Land of *Ægypt*.

c 1 *Kin.* 12. 26. *&c.*

d 1 *King.* 12. 28, *&c.*

e verſe 28.

4 The *changes* and *corruptions* which he brought into *Gods Worſhip*, were chiefly theſe. Firſt of the *place*, which God

God had *f* choſen to be at *Jeruſalem*: but *Jeroboam* would have *g* at *Dan*, and *Bethel*. Secondly, of the *ſigns* or *teſtimonies* of the divine preſence; which at *Jeruſalem* was by Gods own *Ordinance*, * the ark of the Covenant, with the glorious Golden Cherubims whereon he ſate, and from which his voice had been heard: but at *Bethel* and *Dan*, by *Jeroboams* device, *h* were Bullocks or Calves of gold. Thirdly, of the time, for the feaſt of Tabernacles appointed of GOD *i* to be kept the 15th day of the ſeventh Month, *Jeroboam* put off until *k* the 15 day of the eighth Month. Fourthly, of the *perſons* adminiſtring the *holy things*, which by Gods Authority *l* were *Aarons* Sons, and their brethren the Levites: but by *Jeroboams* diſpenſation, *m* were of other parts, and loweſt of the people. Theſe things being ‘ conſulted of, and agreed upon by the King and State, the *people* of *Iſrael* yielded unto, and practiſed accordingly, ſhewing their prompt obedience and devotion in going *n* becauſe of the one, even to *Dan*, a City in the utmoſt part of all the Land. Thus ſinned *Jeroboam*, and made *Iſrael* to ſin and it *o* turned to ſin unto his houſe, even to root it out and deſtroy it from the face of the earth.

f 2 *Chron.* 7. 16.
g 1 *King.* 12. 29.
* *Exod.* 25. 10--22. *Num.* 7. 89. *Pſalm* 80. 1.
h 1 *King.* 12. 28.
i *Lev.* 23. 34.
k 1 *King.* 12. 32.
l *Numb.* 18. 1, 7.
m *Deut.* 10. 8.
m 1 *King.* 12. 31.
‘ *verſ.* 30.
n *verſe* 30.
o 1 *King.* 13. 34.

5. Againſt this innovation, there were ſome that preſently roſe up, refuſing to follow

follow the Religion of the King; eſpecially the Prieſts and Levites, (according to the chatge they had *p* to teach *Jacob Gods judgments*, and *Iſrael* his Law,) *q* reſiſted the *ſuperſtition*, and put the people in mind of their duty; which *Jeroboam* percieving, *r* put them from their office, and *ſ* drove them out of his Realm. Some alſo there were of *t* all the Tribes of *Iſrael*, that hearkning to the wholeſome doctrine of their Miniſters, and following their good example, left their own Country; and reſorted to *Jeruſalem*, ſo ſtrengthning the Kingdom of *Judah*. Thus was there a controverſie among the people, about theſe (the Kings) Ceremonies; ſome couuting them novelties, and prophane ſuperſtition, others (and they the many,) eſteeming them laudable, and well-fitting their State. But the men of *Judah* reproached them for this, having *u* forſaken God, and made *x* them golden Calves for Gods, and done many like abominations. The Lord alſo uſed other meanes to draw the King and people to Repentance, by the admonition *y* of a Prophet, confirmed by miracle; by ſtriking dead *Jeroboams* Arm, and healing it again; and by *z* taking away his beloved Son *Abijah*. Theſe things, though they could not but trouble both King and people, yet could they not prevail to bring them to

p *Deut.* 33. 10.
q 2 *Chro.* 11. 13.
r *verſe* 14.
ſ 2 *Chron.* 13. 9.
t 2 *Chro.* 11. 16.
u 2 *Chro.* 13. 11.
x *verſe* 8.
y 1 *Kin.* 13. 1, 2, &c.
z 1 *Kin.* 14.

to Repentance; for *Jeroboam* had many things to ſay for himſelf, and much could he colour his new-coin'd Religion, anſwering the objections that were made againſt them, by this or the like Apology.

6. I See my courſe, (O men of *Iſrael*,) to be much ſuſpected, if not wholly miſliked of many; ſome thinking my Ceremonies to ſavour too rankly of Heathen Superſtition; ſome charging me plainly with flat apoſtaſie and forſaking of God. But how far off I am from all ſuch impiety (how ever it pleaſe men to miſtake my meaning, and pervert my Actions) I hope to manifeſt unto all indifferent perſons. Chiefly ſith that I have neither ſpoken nor done againſt any Article of the Ancient Faith, nor changed any fundamental ordinance of Religion, given us by *Moſes* but Worſhip with reverence the God of my fathers, and love him (as I am taught) *a* with all my heart, and with all my Soul, cleaving unto him alone who is my life, and the length of my days. Other Gods of the Nations I utterly abhor, with all their impure Rites and Services; and if any ſhall now or hereafter decline to ſuch abomination, I truſt we ſhall ſhew *b* the zeal we have for the Lord our God, againſt all their impiety. The alteration that I have made, is in matters of circumſtance, things

a *Deut.* 6. 4, 5. & 30, 20.

b 2 *Kin.* 10. 16. 28, 29.

things meerly ceremonial, whereof there is no expreſs, certain or permanent Law given us of God, and which are variable, as time, place, and perſon give occaſion, and ſuch as good Kings have changed before me, and have been blameleſs.

7. And firſt for the place where God is to be worſhipped, which many now would have at *Jeruſalem* only, I find the practice of our Patriarch *Abraham*, and the Fathers following, to be far otherwiſe. They ſacrificed to God, as occaſion was offered, in every place they came in *c Shechem*, and in this *d Bethel*, in the plain *e* of *Mamre*, and in *f Beer-ſheba*: ſo this *ſuperſtition* of tying GOD to one place was not hatched in their dayes. After this, when our Fathers came out of *Ægypt*, they *g* offered ſacrifices in the Wilderneſs, and being come into this Land, in how ſundry places of it have they ſerved God? At *h Shilo* the Tabernacle and Ark was many days, and all *Iſrael* ſacrificed there. Again at *i Kirjath-jearim* the Ark had abiding twenty years, and their men ſought the Lord: and after that in *k* other places many. But when *David* was King, he removed the Ark, *l* to *Jeruſalem*, and the Tabernacle which *Moſes* had made, he left in a high place *m* at *Gibeon*; and thus were there two places of

c Gen. 12. 7, 8.
d Gen. 35. 7.
e Gen. 13. 18.
f Gen. 26. 25.
g Exod. 24. 5.
h 1 *San.* 1. 3, *&c.*
i 1 *Sam.* 7. 1, 2.
k 1 *Sam.* 21. 1, 6, *&c.*
l 2 *Sam.* 6. 12, *&c.*
m 1 *Chro.* 21. 29.

of publick worſhip at one time; and *Solomon* ſacrificed *o* in them both. And ſhall we now grow ſo *ſuperſtitious*, as to bind God to any one place. Nay, this is all the Lords land, and his eyes are in every part of the ſame: and it is not ſo material where we do worſhip, as whom we do worſhip, and with what affection; for our God is near in all times and places, to all that call upon him in truth.

o 1 *King.* 3. 4, 15.

8. But it will be ſaid, that *Jeruſalem* is the place which God hath choſen; promiſing unto *Solomon p* to put his name in the Temple there for ever, and that his *eyes* and *heart* ſhould be there *perpetually*. I anſwer, the Promiſe and Covenant was conditional, if Gods *q* Statutes and Judgments were obſerved: for if they ſhould turn away, and *r* ſerve other Gods, God ſaid, *ſ* he would caſt out of his ſight, that houſe which he had hallowed for his Name, and it ſhould be an aſtoniſhment and hiſſing to all that paſs thereby. And ſee we not how *Solomon* forfeited his bond? His Wives *t* turned his heart after other Gods: he followed *u Aſhteroth* and *Milcon*, *Chemoſh*, and *Molech*, and other abominations o the Gentiles, and *x* built them high places: for which his wickedneſſe God was angry, and hath rent his Kingdom from his ſon, and gave it to me.

p 1 *King.* 9. 3.

q verſe 4.

r verſe 6.

ſ verſe 7, 8.

t 1 K. 11. 4

u verſe 5.

x verſe 7.

Look to GODS place which was in *Shi-*
y 1 *Sam.* 4. *Pſal.* 78. 60. *&c.* *lo*, *y* where he ſet his name at the begin-
z Jer. 7. 12. 14. ing; and ſee what he did to it for the iniquity of *Iſrael:* even *z* ſo will the Lord do to that houſe in *Jeruſalem* whereupon his name is called, wherein alſo they truſt. Example ſee in the rent of the Kingdom; for at the ſame time when the promiſe was made to dwell in that houſe
a 1 *Kin.* 9. 3, 1. for ever, God promiſed *a* alſo to ſtabliſh that throne of *Solomons* for ever: howbeit already the throne is thrown down, & moſt of the Realm committed to me. as is the one, doubtleſſe ſo is the other; no ſanctity remaineth in the place ſo polluted with Idolatry: the holineſſe is gone.

9. And now that this *Bethel* where I build a houſe to our God, is the place which he hath choſen to dwell therein, we may boldly ſay; for it is moſt renowned, the chief and ſuper-eminent place in the Land. They boaſt in *Jeruſalem*, how their Temple ſtandeth upon
b 2 *Chron.* 3. 1. Mount *b Morijah*, where *Abraham* our
c Gen. 22. 2. Father *c* offered his ſon *Iſaack* (a type of the *Meſſiah*) for a ſacrifice to God: we alſo can glory, how *Jacob* our Patriarch
d Gen. 28. 12. ſaw in this our place, a *d* Ladder that reached from earth to heaven, by which the Angels of God went up and down; a type alſo doubtleſſe of our *Meſſiah* to come, by whom, as by a Ladder we ſhall

get

get up to heaven, whom *e* all the Angels of God ſhall worſhip when he cometh, and ſhall be ſeen to aſcend and deſcend upon him. Here God appeared to our Father *Jacob*, *f* promiſing him the Land, and Heirs to poſſeſs it: He then acknowledged how *g* the Lord was in this reverend place, that it was no other but the houſe of God, and the very gate of heaven; and thereupon gave it a new name, *Bethel*, Gods houſe; whereas at firſt it was *h* called *Luz*; yea *Jacob* vowed that at his ſafe return, the ſtone which here he had ſet up for a Pillar, *i* ſhould be Gods houſe. And this his devotion was approved of God, who expreſly commanded him *k* to dwell in *Bethel*, and make him an Altar here; which he performing, God graciouſly accepted, and appeared again with new promiſes in this place, whereupon the Name was again confirmed to be GODS Houſe or *l Bethel*. Thus having ſo venerable antiquity on our ſide; can any man doubt but it is more ſafe to worſhip here at *Bethel*, a place ſanctified of old, and ſo long continuing; then at *Sion*, of late ſo fouly polluted by *Solomons* groſs Idolatry.

e *Pſal.* 97. 7.

f *Gen.* 28. 13, 14.

g *verſe* 16, 17.

h *verſe* 19.

i *verſe* 22.

k *Gen.* 35. 1.

l *ver.* 13, 14, 15.

10. And methinks the remembrance of that late impiety, ſhould keep men from doting ſo on that place; for it is much to be feared *Rehoboam* will ſet up

ere long his Fathers Religion, who followed ſtrange Gods; ſeeing he walketh already in his evil way of oppreſſing the people, and *m* could not be brought to eaſe them at all of any tax or burthen, wherewith his Father loaded them. As he followeth his Father in ſinning againſt the people, ſo is he like to do in ſinning againſt GOD. For lo the high places which *Solomon* builded for *Aſhteroth* and *Chemoſh* and *Milcom*, the Idols of the Heathen, *n* are left ſtanding ſtill, even before *Jeruſalem*, and on the right hand of the Mount of corruption, and are like there to continue. Which wherefore is it, but for a ſnare to the people, that they may fall again to the former ſin?

m 1 *Kings* 12. 3, 4, 13. 14.

n 2 *Kings* 23. 13.

11. I now being King, doe hold it my duty to keep all my ſubjects from ſuch danger of Idolatry; and to look that the true God be ſerved in my Kingdom, leſt men either grow profane or turn unto vanities. For to go to *Jeruſalem* it may prove perilous; ſure it is *o* overmuch for the people that dwell a farr off, and ſeemeth to me altogether unreaſonable. For may and ought not every Prince and people to ſerve God in their own Country? Was there any before me, that might not do it; and am I more in bondage than all? Beſides, who knoweth not the grudge that *Rehoboam* hath againſt us, whom of late

o 1 *K.* 12. 2, 8.

late *p* he would have warred with, if God had not ſtayed him? Why, he counted me and my people *q* rebels; and if he can get me within his dominion, he will ſurely cut off my head, and the heads of many more. And doth God, (who *r desireth mercy rather than ſacrifice*) require of men thus for to run upon the ſword's point, and indanger their lives without cauſe, and onely for a circumſtance of place? I am not ſo weak of judgment, as to think it; neither will I be ſo unwiſe as to hearken to thoſe Levites, who kindle the fire of contention among my Subjects, and teach that we all muſt go up to *Jeruſalem*, or elſe we may offer no ſacrifice to God. Believe them that liſt; I have otherwiſe learned the truth of the Law; and truſt we ſhall ſo ſerve the Lord at home, as will pleaſe him well enough.

p 2 *Chron.* 11. 1, 4.

q 2 *Chron.* 13. 6.

r *Hoſea* 6. 6.

12. For the worſhip that here we perform unto GOD, is (for the ſubſtance) the ſame that himſelf commanded by *Moſes*. We ſerve the ſame GOD *ſ* that brought us up out of the Land of *Ægypt*; and this is *t* the firſt and great Commandment on which all other do depend; the keeping whereof, *u* hath the promiſe of *reward*. We offer the ſacrifices of *beeves and ſheep*, we burn *incenſe*, pay firſt frnits and tithes of all we poſſeſs; we obſerve all the ordinances that our

ſ 1 *Kings* 12.

t *Exo.* 20. 2, 3.

u *Pſalm* 81. 8, 9, 10.

Fathers have kept since the World began, and GOD hath confirmed in his written Law for ever. We hold the main Article of our *Messiah* to come, and of Redemption from our sins by him; by which Faith our ancestors have pleased GOD: and unto this he leadeth us in his Law. In this Faith offer we according to the Law, *x* bullocks for attonement and forgiveness of our sins; a shadow unto us of our *Messiah*, who shall be led as an Ox to the slaughter, and purge our iniquity by his blood. In testimony of this true and Catholick Faith, I have made these Bullocks *y* of Gold (similitudes of the greatest sacrifices,) as representations of that our true sacrifice, the promised Saviour whom we expect.

x Lev. 4. 4. 13, 14.-20.

y 2 *Kin.* 12. 28.

13. If here it be said, we do against GOD, in making these golden figures; because he forbiddeth *z* graven images to be made: the Answer is easie, Gods meaning is not to forbid all images simply, but only Idols that have divine Worship done unto them. Such as was that Calf which our Fathers *a* made in the Wilderness: for they *b* worshiped the molten Image it self (not GOD by the image) but made them *c Gods of gold*; which was against the express *d* words of the Law; yea, they were so gross, as they turned him *e* their Glory into the similitude of a Bullock that eateth grass;

z Exod. 20.

a Exod. 32.
b Psal. 106. 19.

c Exod. 32. 31.
d Exod. 20. 23.

Psal. 106. 20.

and

and *f* forgat God their Saviour, which had done great things in *Egypt* for them. But God forbid, and far be it from us (good people) that we ſhould thus do. We worſhip not the Images of our Bullocks here, any more then we Worſhiped the images of the Cherubims, and other reſemblances, in *Solomons* Temple: but we Worſhip God, and him alone do we ſerve, even *g* the God that brought us out of *Ægypt*, not any other.

f verſe 21.

g 2 *King.* 12. 28.

14. Yet ſome are ſo hardly prejudiced againſt me, as they ſpare not to ſay, I *h* have made you theſe golden Calves for Gods, and think that I give the honour to them, that is due to the eternal and bleſſed God himſelf; becauſe (forſooth) I ſaid, *i Behold thy Gods O Iſrael.* But were I ſo minded, I ſhould be indeed more bruitiſh than a Calf my ſelf. What, ſhould I deny the Creator of the World; the God of all our Fathers; the wonders wrought for us in *Ægypt*, and other places; and turn to theſe Images which are made with mens hands, and think them very Gods? Far be ſuch a groſs conceit from every true *Iſraelite.* Nay, if I ſhould have attempted any ſuch thing, would you not have ſtoned me? And as for my ſpeech in calling them Gods, who is there ſo ſimple that knows it not to be figurative, and very familiar to every

h 2 *Chro.* 13. 28.

i 1 *King.* 12. 28.

mans ears? I am not the first that thus hath spoken, our Fathers before me used often such phrases. When the Angel of God appeared unto *Abraham*, he called the place *k Jehovah-jireth*, that is, *The Lord seeth*. *Jacob* built an Altar, and called the place *l The God of Bethel*: *Moses* himself made an Altar in the Desert, and named it *m Jehovah Nissi*, that is, *The Lord my Banner*. Yet none of us, I trow do think that they esteemed these *places* or *altars to be properly Gods*. The Ark is called *n The glory of Israel*; *o The strength of God*; *The p King of glory*; and (what can be said more) *The q holy Lord God*. The Lamb is called, *r The Lords Passover*; and many such like Sacramental speeches, have we and our ancestors been accustomed unto. What if I should call the Pascal Lamb, our *Messiah*; because it is a type of him: or the Manna which our Fathers did eat, and water which they drank out of the Rock, the body and blood of our *Messiah*: should I for this be suspected of Idolatry? My enemies might be ashamed thus to cavel, and caluminate my honest actions, who have made these visible signs, for to serve the true GOD by; and to be but as testimonies of his presence here.

k Gen. 22. 14.
l Gen. 35. 7.
m Exod. 17. 15.
n 1 *Sam.* 4. 21.
o Psal. 78. 61.
p Psal. 24. 7.
q 1 *Sam.* 6. 2.
r Ex. 12. 11.

15. And that this is lawful, the Law it self will shew: which intendeth not the

the prohibition of all Images, but the abuſe of them as Idols; for ſo it is written, *ſ Thou ſhalt not bow down to them, nor ſerve them*, whereby God explaineth his mind, which is, that we ſhould make no *graven image* for to *worſhip* them; but to *worſhip* God by them, where is that forbidden? Nay, the contrary is evident; for have we not worſhiped GOD in *Jeruſalem*, and other places, by Images? What are the *t* golden winged *Cherubims* upon the Ark, but images, by which both we and our Fathers have honoured GOD. And if any obiect that theſe were made by *Moſes* at Gods command; but none elſe may be made by any other: let him look into *Solomons* Temple builded but the other day, and there he ſhall find *u* two new *Cherubims* of great and high ſtature, whoſe wings reach from one end of the *holy place* to another; and beſides theſe, all the *x* walls of the Temple are full of ſuch figures. Perhaps ſome will ſay, it is tollerable to have the ſhape of *Cherubims*, as being figures of *y* Angels; but any other forms, eſpecially of beaſts, is utterly unlawful. Well, however the Law forbiddeth to make the likeneſs of *z* things in heaven, as of things in earth, and ſo the Angels may no more be pourtrahed then beaſts or birds: yet to take away ſcruple, I referr you to *Solomons a* twelve Oxen, or Bulls of

ſ Exo. 20. 5.

t Exod. 25. 18.

u 1 *Kin.* 6. 23.

x ver. 29.

y Gen. 3. 24.

z Ex. 20. 4.

a 1 *Kin.* 7. 25.

of brass, which bear up that molten sea, which standeth at the door of the Temple for the Priests to wash in: also to the
b 1 *Kin.* 7. 29. *b* Lions, Bulls and Cherubims wrought upon the ten brazen bases of the Cauldrons, wherein the Work of the burnt-
c 2 *Chron.* 4. 6. offerings *c* is washed and cleansed every day. If *Solomon* in his Temple might make Bulls of brass, is it a sin for me to make such of Gold? Tush, these are but the Cavils of these Puritan Priests and Levites, that of a stomach and refractory mind will not be conformable to my cere-
d 2 *Chron.* 13. 9. monies; whom therefore I mean *d* to drive out of my Countrey, that they trouble my people no more.

16. Yet will I do my best, to satisfie them ere they go, in whatsoever they can say against me. To proceed therefore to the time, (another circumstance which they object, for want of more weighty matter;) they think it much that I have prorogued the feast of Tabernacles, un-
e 1 *Kin.* 12. 32. til the *e* 15 day of the 8th month; because it is appointed by *Moses* to be
f *Lev.* 23. 39. kept *f* the 15th day of the 7th month. Herein they still do but strain at a gnat: for so the thing it self be observed, what skilleth it for the change of the month? The feasts were made for men, not men for the feasts; and if we keep them in any meet and commodious time, it pleaseth God well enough; which I will

will further ſhew by the Law it ſelf. When our Fathers came out of *Ægypt*, they kept by Gods Commandment the *Paſcal feaſt* upon *g* the 14th day of the month; and this was enacted to be an ordinance *h* for ever. After it fell out when a Paſſover *i* was kept in the Wilderneſs, that certain men *k* defiled by a dead man, could not keep it by reaſon of their uncleaneſs, and came unto *Moſes* to know what they ſhould do. He could not tell, *l* till he asked the LORD. Then God ſpake and ſaid, *m* if any of you, or your poſterity, be unclean, or be in a journey, let him keep the *Paſcha* in the 14 day of the ſecond month. Behold here how God explaineth his own Law, ſhewing that he reſpecteth not the month, as though there were any holineſs in it; but if the feaſt were kept, though a month after, (upon juſt occaſion,) it ſhould be acceptable: Foraſmuch then as we have ſo pregnant an example of occaſional changing the time, without any ſin: methinks theſe men are too too preciſe; that condemn me, who upon juſt occaſion, and advice with others, have deferred this feaſt, a month longer then ordinary.

g *Ex.* 12. 6.

h *verſe* 24.
i *Num.* 9. 1.-5.
k *verſe* 6, 7.

l *verſe* 8.
m *ver.* 10, &c.

17. It may be theſe men, make queſtion of my authority, and think me not the lawful ſupream Governour, under God of the Church; or that my primacy

macy bears me not out to alter ceremonies or circumstances in Religion: but this I can sufficiently clear. For I have my Kingly office from God the King of Kings; *n* he appointed me hereunto by his Prophet, and chose me *o* by his people. I am not inferiour to any Prince that hath been before me. What tho' I be not born of Kingly blood? neither was *David*. And what though *Solomon* and *Rehoboam* his Son, were possessed of the Crown before me? So was *Saul* and *Ishbosheth* his Son possessed of it before King *David*. But God for *Sauls* Sin, *p* gave the Kingdom to *David* his Servant, and no man doubteth of his lawful Title: GOD for *Solomons* Sin, *q* hath given this Kingdom to me his Servant, and my title is just. Neither go I beyond my line; I am content with my ten Tribes. let *Rehoboam* have the rest. Now being your lawful Prince, O *Israel*, it lyeth me upon to see the Church ordered, as well as the Common-wealth; to make Laws (not contrary to the Laws of GOD) for the holy and peaceable Government of you, to take heed that you fall not to *Solomons* Idolatry, or follow other Gods. Things substantial and fundamental, I will in no wise change: circumstances of things, and ceremonies, I may freely change, for they are not permanent or perpetual.

n 1 *Kin.* 11. 19, &c.

o 1 *Kin.* 29. 20.

p 1 *Sam.* 12. 28.

q 1 *Kin.* 11. 31

18. And

18. And herein I can assure my self and others, by example of *David* the beloved of God, *r* commended to me for his holy walking and upright administration. He ordered many things in the service of God, otherwise then he had express Warrant for, in the written Law, He removed the Ark, *s* from *Kirjath-jearim* to *Jerusalem*. He appointed *t* instruments of Musick, and vials, and harps, *&c.* whereof there is no mention in *Moses* Law. He *u* distributed the *Levites* into their Orders and Offices, making some singers, some porters, some assistants to the Priests: yea, and *x* the sacrifices he set in 24 *Classes*, or courses; and where shall we find these things warranted in the Law? If *David* then, our worthy Predecessor, did thus order the Church, and alter the Ceremonies, by his regal authority: may not I, which have equal power in my dominions, do the like? And *Solomon* his Son, before he fell from the true God to Idols, did many things otherwise then is written in *Moses*; and God did allow them. In his famous Temple he had *y* ten golden Candlesticks, and ten Tables; whereas God by *Moses*, ordained of each *z* but one. Instead of the laver that *Moses* made to wash in, *Solomon* made *a* ten Cauldrons besides that other vessel, which for the hugeness of it, is called *b* a sea, with many other

r 1 *Kin.* 11. 34, 38.

s 1 *Chron.* 13. & 15.

t 1 *Chron.* 16. 4, 5. *&c.*

u 1 *Chron.* 23. & 25.

x 1 *Chron.* 24.

y 2 *Chron.* 4. 7, 8.

z *Exo.* 26. 35.

a 2 *Chron.* 4. 6.

b *verse* 2.

other differences, which who so compareth his works with *Moses* writings may easily perceive. These Priests of *Levi* are much to be pitied, that urge so the letter of the Law, which I think they understand not. They say it is written, c *Ye shall put nothing to the word that I command you, nor take ought therefrom*; but they mind not how this intendeth matters of Faith, and Doctrines fundamental, which I willingly grant may in no wise be corrupted: but ceremonies are variable, and circumstances may be changed upon every just occasion, as before I have proved, and the practice of my godly predecessors doth approve. Accordingly mean I to retain my liberty, and maintain my prerogative royal.

c *Deut* 4. 2.

19. It resteth to be scanned how we shall do for Ministers, if the Priests of *Levi* be put away. And for this I *d* am reproached as violating the Law, whereas necessity constraineth me to take other order. I know that *Aarons* sons are appointed by Law to do the Priests office: but the power is in the Church, of whom they had their authority, and might still administer if they were not so scrupulouss. It is then their own fault that they are deposed, and be it upon them: for we will serve God as did our Fathers, before these *Aaronites* injoyed the Priesthood,

d 2 *Chro.* 13. 9.

hood. I find that of old, the Patriarchs *e Abraham, Isaack* and *Jacob*, offered *sacrifices* themselves, even then when *Melchisedeck* the *f* Priest of the most high God lived in the Land. I find again how *Moses* did send *g young men* of the *children* of *Israel* to *offer burnt offerings* and *peace offrings* to the Lord. However therefore for order sake, this work was committed to the sons of *Aaron*, yet hold I it not to be of *necessity* to *salvation*, or of the *essence* and being of a true sacrifice, that an Aaronite must offer it. But seeing all the *Lords people* are *holy*, yea, a *h kingdom of Priests*, as the Lord calleth them in his Law: they may (no doubt) being duely *sanctified* and *consecrate* thereto, offer acceptable *sacrifices* unto God. And hereof will I have care, that none shall administer *i* but such *as consecrate*; but I will not debarr *k* any, be he of what Tribe soever, if he be fit otherwise. As for these refractory Ministers, the *Levites*, I will revenge me of them, for they are the *troublers* of the State, the *boutefeus* that set on fire all the Countrey. For lo how many people *l* of all the Tribes of *Israel*, are ready to leave the Land, and run to *Reboboam* in *Jerusalem*. These men are the cause of all this stir, and faction: their doctrine impeacheth my *supremacy*, and disturbeth the peace of the Church, Wherefore as *Solomon m* cast out *Abiathar* from being

e Gen. 1x. 8. & 13. 4, 18.
f Gen. 14 18, 19.
g Exod. 24. 5.
h Exod. 19. 6.
i 1 King. 12. 13.
k 1 King. 13. 33.
l 2 Chron. 11. 16, 17.
m 1 King. 2. 27.

being Prieſt unto the Lord, becauſe his hand was with *Adonijah:* I alſo by like right, *n* will caſt out theſe Prieſts of *Levi*, whoſe hands are with my enemy *Rehoboam.* So reſt and peace ſhall be unto my ſelf, and to my people.

n 2 *Chron.* 11. 14.

20. Yet a few Words more of the events that are happened; which in their ſimplicity many do miſtake and abuſe againſt me. The Prophet *o* that came out of *Judah* to *Bethel*, and gave there a ſign, made ſome for to think, I had ſinned indeed. My ſelf, I confeſs, was ſomewhat moved when I felt *p* my arm Withered: but ſeriouſly weighing things after, as they were, I ſtayed my thoughts. For firſt, he came but as any falſe Prophet, (if God ſo permit,) may come at all times; I mean, with Sign and Wonder, but without Word of truth, to convince the Conſcience. He *q* cryed againſt the Altar: but ſhewed no Law of the Lord to condemn it. He threatned deſtruction, but who knows when the day ſhall come? for no time was ſet down; that men may be held with continual expectation. I find in the Law, that a *r* Prophet may ariſe, giving a ſign or wonder, which ſhall come to paſs: and yet his doctrine may be abominable, and GOD thereby *ſ* proveth the hearts of his people. The Inchanters of *Ægypt t* could alſo do miracles even like

o 1 *Kin.* 13. 1.

p verſe 4.

q verſe 2.

r Deut. 13. 1, 2, &c.

ſ verſ. 4.

t Exod. 7. 11, 12, 13.

like unto *Moses*: yet were they no Ministers of the Lord. What then though this falser had power to do great things, and thereupon was hired by the King of *Judah* to come preach against me, and seduce my people: no wise man will rest on counterfeit miracles but will settle his heart on the Law of God: which that Prophet could not convince me withall (for then I had yielded,) but sought to get credit by abusing that power, which God did permit him to have for my tryal. The abuse of Gods Name cannot go long unpunished, for it is a great sin: neither scaped this Prophet due vengeance for his crime; but as he went homeward, he was slain *u* by a Lyon. Well worthy end, for such as dissemble the message of the most High. However therefore some think of this matter, I am not perswaded he was a man of God, that came to so fearful a death.

u 1 *Kin.* 13. 24.

21. But the Death *x* of mine own Son *Abijah*, sate nearer me, and made me look narrowly into mine actions, till I found indeed whereof to resolve. I sent mine own wife *y* to *Ahijah* the Prophet for counsel about him: but the cholerick old man *z* would not suffer her to speak, but breaking out into heat and menaces, gave her an answer before she asked. It is easie to see his partial affection; he leaneth towards *Judah*, and

x 1 *Kin.* 14.

y *verse* 2.

z *verse* 6.

ſpeaketh with bitterneſs againſt me, that never did him hurt. And were it indeed that I had offended, my fault might be ſhewed me in love and meekneſs: which would better beſeem the Prophets of God, then this their diſtempered carriage. And what was the cauſe, why he did ſo threaten me? even the common calumny that the *Jews* do give out, for he ſaid, *a I had made me other Gods*: but how falſe this is I have ſhewed before; and it became not his gray head to believe ſuch reports, and condemn me unheard: I have not forſaken the Lord my God, but the thing is miſtaken by the *b* blind Prophet, who diſcerneth no better my actions, then he can do colours. My Son is dead and gone, for his day was come: if he were cut off before the time, it was rather for his vice then for his vertue. The Prophet ſaid there was *c ſome goodneſs found in my Son, towards the Lord God of Iſrael*; & therefore he muſt die. But doth the Lord uſe ſo to reward them that are good before him? It is ſaid in the Scripture of wicked men, *that d they ſhall not live out half their days*: yet now this young mans death is brought as an argument to prove he was godly. *Ahijah* I perceive, is too old to bee a Seer any longer; elſe could he not have been ſo much overſeen in this new doctrine, Gods Law *f* biddeth children to honour

a verſ. 9.

b verſ. 4.

c verſ. 13.

d Pſal. 55. 23.

e 1 Sam. 9. 9.

f Exod. 20.

honour their parents that their days may be long in the land: but this my Child had his days shortned doubtless for disobedience. My other Sons *g* consented to that which I did about Religion; and they live and prosper: he only would be more precise then his brethren, and his honour is laid in the dust. Thus see I in my house the proverb fulfilled, *h The fear of the Lord increaseth the days: but the years of the wicked shall be diminished.* For which I lament, through fatherly affection, but am nothing moved to leave my Religion; nay rather these judgments confirm me therein, for I see how they that speak against it are cut off. Yea, God himself hath been my Protectour, and with-held *i* by his Prophet, my enemies of *Judah* from fighting against me. On him will I lean, and trust in his Name, being fully resolved not to alter my course, but I and my people to continue as we are, until we lye down in peace.

g 1 *Chron.* 11. 13.

h Prov. 10. 7.

i 2 *Chron.* 11. 2, 3, 4.

CHAP. IV.

A Conviction of Jeroboams impiety.

THeſe and the like pretences many, *Jeroboam* could alledge for to juſtifie his cauſe; wherein was onely ſhew; but no weight of truth. Yet ſuch is mans corruption, as he will admit of any colour, rather than leave the ſin that he affecteth: and being in high tranſgreſſion of the Law, will bear himſelf upon the Law, as if it made for him in his iniquity. But as *David* prayed GOD, that he would *k* not incline his heart towards evil, to ſet himſelf to pretend pretences, (or forge excuſes) in wickedneſs, with men that work iniquity: ſo need we all continually to ask of God this grace, for as of *Adam* we have learned to ſin, ſo alſo for to hide and cloak our ſin, and cover our nakedneſs, though it be but with fig-leaves. That may be ſeen in *Jeroboam* here.

k *Pſal.* 14. 4.

2. For he not having Faith in GOD, not reſting on his promiſe, (who would be *l* with him, and build him a ſure houſe as he had builded for *David*, if he did that which was right in his eyes:) gave himſelf to policy, and followed the wiſdom of this world, (which is *m* *fooliſhneſs*

l 1 *Kings* 11. 38.

m 1 *Cor.* 3. 19.

ness with GOD; whereby he fell into vanity, altered and innovated the ordinances of Religion, to the ruine of his house, and of his people.

3. The plea how he retained the grounds of true Religion, and varied but in *ceremonies*, came out of Satans school, where Gods commands are wont to be extenuate. The Lord required of his *people intire obedience* n *to all and every of his Ordinances*, among which nothing was to be neglected, nothing to be counted light or little: *For who so breaketh* o *one of the least of his presepts and teacheth men so, he shall be called the least in the Kingdom of heaven.* The *lightest matters* in *mans account*, and *circumstances that he presumes to violate, have in Gods administration* procured *heavy doom.* As for the place of publick worship, it was enacted, that whosoever brought not his sacrifice to the door of the Tabernacle of the Congregation, but offered it other where, p *blood should be imputed to that man, and he should be cut off from his people*; yea, such *oblations* were esteemed of GOD, as *offered* q unto Devils. Likewise for the *time*; though the Lord r dispensed with the *unclean* and *travellers*, for keeping the Passover: yet if any were clean and not in journey, and neglected to keep the Feast in the 14th of the first month; that person was *f* to

n *Deut.* 27.

o *Mat.* 5 19.

p *Lev.* 1. 3. 4.

q *verse* 7.

r *Numb.* 9. 10.

f verse 13.

be cut off from among his people because he brought not the offring of the Lord in his due season. And for the persons that should administer before God; if any that was not a Levite, and of *Aarons* line, did minister at the Altar, *t* he was to be slain. Therefore *Korah* (though a principal *Levite*) was killed of GOD, and all that took his part: *u* for presuming to do the Priests Office, whereunto he was not called. Such was the severity of GOD against the Sins that *Jeroboam* and his followers have made so light of.

t *Numb.* 18. 3, 7.

u *Numb.* 16. 9, 10--32, 35.

4. *Nadab* and *Abihu* the Sons of *Aaron*, being newly entred into the Priests office, (whereto a many particular observances were annexed,) failed but in one point, taking strange or common fire to burn incense, instead of hallowed fire from the Altar; and behold *x* a *fire went out from the Lord, and devoured them.* When the Ark of God was in transporting to *Jerusalem*, upon a Cart, and the Oxen shaking it, endangered the overthrow thereof: *Uzziah* a Levite that guided the Cart, of a good intent to help the Ark, put forth his hand to hold it; *y* but the wrath of the Lord was kindled against him, and he smote him that he dyed there, because he laid his hand upon the Ark, which was not lawful for him to do; GOD having charged the

x *Lev.* 10. 1, 2.

y 1 *Chron.* 13. 7, 10.

the Levites, z not to touch the holy things, leaſt they died. The men of *Bethſhemeſh*, (a City of *a* the Prieſts) when the Ark of God came home unto them out of the *Philiſtines* land, becauſe they looked into the Ark, (which by the Law *b* they might not do;) the Lord *c ſlew of the people of that City, fifty thouſand men & threeſcore & ten.* So jealous hath God been for the Tranſgreſſion of every Rite and Circumſtance of his Law: that all might learn to dread him, and have care of his Commandments. Here was no place found for theſe diſtinctions of mortal ſins and venial; fundamental and accidental, and other like quirks which the Serpent and his ſeed have invented to beguile mans heart. The ſoul that *d* ſinneth ſhall die: and Sin is every *d* tranſgreſſion of the Law; the perſon that doth any ſin with a high hand, *f* blaſphemeth the Lord, and muſt be cut off from among his people; for *g* curſed is every man that continueth not in all things which are written in the Book of the Law to do them: and *h* all the people muſt ſay, *Amen.*

z *Numb.* 2. 5; ---15.
a Joſh. 21. 4. 16.
b Num. 4. 20.
c 1 *Sam.* 6. 19.
d Ezek. 18. 20.
e 1 *Joh.* 3. 4.
f Numb. 15. 30.
g Gal. 3. 10.
h Deut. 7. 26.

5. The Innovation then which *Jeroboam* brought in by his Kingly power, what colours ſoever could be ſet upon it, was loathſome Idolatry. His Aſſembling of *Iſrael* unto *Dan* and *Bethel*, was a double ſin: a departure from God,

and a ſchiſm from his people. From GOD they departed, by leaving *Sion* *i* where he loved to dwell, and which ſhould be his reſt for ever. There was his *k* face and preſence, there was his *l* name; there was his *m heart* and *eyes* perpetually. There *n* was the holy and moſt *holy* Sanctuary, with the Ark *o* of *Gods ſtrength*, the Tables of the Teſtament, the memorials of *ancient benefits*, the tokens of his love and mercy, and myſtery of ſalvation; in the pot of Manna; the rod of *Aaron*; the books of the Law; the Mercy-ſeat; the glorious Cherubims, and other like *p* reſemblances of heavenly things, nor made by wit of man, *q* but by direction and pattern from God himſelf. So the leaving of theſe, was the leaving of God: wherefore *Iſrael* now, is ſaid for to be *r* without the *true God*. *Jeroboams* Calves, made to worſhip God by, were teachers of lies: being called *ſ* Gods, as reſembling his preſence, who was not there; and ſignifying his *favour*, which *t* was far away; as hollowing the place, where Satan had his *throne*; and *ſanctifying* the *worſhipers*, polluted by apoſtaſie. So *Ephraim* was *u* fed with the wind, and followed after the Eaſt wind; for the golden Gods which *Jereboam* made them, were *x* Devils unto GOD, and ſo eſteemed of his Saints.

i *Pſal.* 132. 13. 14.
k *Pſalm* 27. 8.
l *Deut.* 1. 25.
m 1 *King.* 9. 3.
n 1 *Kings* 8.
o 2 *Chron.* 6. 41.
Heb. 9. 4, 5.
p *Heb.* 9. 13.
q 1 *Chron.* 28. 19.
r 2 *Chron.* 15. 3.
ſ 1 *King.* 12. 28.
t *Hos.* 8. 13.
u *Hos.* 12. 1.
x 2 *Chron.* 11. 16.

6. The

6. The ſchiſm from their brethren, was a breach of that brotherhood and unity in *faith and love*, wherein God had ſet the twelve Tribes of *Iſrael* to grow up together as *branches of y* one *tree*, and members of *z* one body; whoſe abiding together, was *a* both *good* and pleaſant; but the *renting aſunder*, was a withdrawing *b* to perdition, becauſe Gods *c* ſoul had no *pleaſure* in them, that forſook the *d* mutual gathering together of themſelves. As in the former, *Jeroboam* ſhewed *e* his fooliſhneſs, not knowing the way into the City of the Lord: ſo in this *latter* he added to his ſin, doing that which the Lord did *f* abhor.

y *Eze.* 37. 17.
z *Ephe.* 1. 4.
a *Pſalm* 133.
b *Heb.* 10. 38.
c *verſe* 38.
d *verſe* 25.
e *Eccleſ.* 10. 15.
f *Prov.* 6. 16. 19.

7. The pollution of the Temple, is but a pretence: and the ſanctity of *Bethel*, rather in conceit, then in deed and truth. *Solomons* Idolatry defiled himſelf, and all the partakers; but not the Temple, wherein it never came. Or if it had come there, yet might it have been purged, as *g* it was in days following. Or if it had not been purged, yet could no other place be hallowed without *h* the word of God: For who could put his *name* there, and cauſe him there to dwell, but *i* himſelf? It was not *Solomons* ſin, that gave *Jeroboam* right to the Kingdom; but the *k word* of the *Lord*, *in the* mouth of the Prophet: neither was it the pollution of the Temple, (if defiled) that could warrant

g 2 *Chron.* 29. 14, 16, *&c.*
h 1 *Chron.* 17, 6.
1 *Timo* 4. 5.
i *Deut.* 1. 25.
k 1 *King.* 11. 29. 31.

warrant the King to build him another; for God was to appoint both *l* place, and *m* person, and without his *n* word, nothing is lawful in his Service. So ſanctity in *Bethel* there was none at all; but it was *o Bethaven*, the houſe of iniquity. The holineſs which had been there of old, was only by relation unto God that appeared, *p* and his Word which appointed an Altar there; when his preſence departed, and Commandment ceaſed; it was as common as any other place. For this, God ordained an *q* Altar of Earth to be made unto him, in the Wilderneſs, and all places where he ſhould cauſe his Name to be remembred; that at their departure it might be defaced, not left for ſuperſtition.

l 1 *Chron.* 21. 18, &c.
m 1 *Chron.* 28. 2, 3, 6.
n Jer. 7. 31.
o Hoſ. 4. 15.
p Gen. 35.
q Exo. 20.24.

8. *Jeroboams* Supremacy in the Kingdom of *Iſrael*, could not bear him out in altering the ordinances of the ſervice of God. For he was a Subject unto God, bound *r* to his fear; and to keep all the words of his Law, as another Man. He that bears rule over men, muſt be juſt (ſaith *ſ* the Scripture,) and rule in the fear of GOD: his *heart* may *t* not be lifted up above his brethren, nor he turn from the Commandment to the right hand, or to the left. If he were in a ſtraight, and ſaw himſelf in danger, he ſhould ſeek counſel of God, and not of his own heart, (as *Saul* did of a Witch;)

r Deut. 17.19.
ſ 2 *Sam.* 23. 3.
t Deut. 17.20.

for

for *the heart of man is deceitful above all things*; and it is a double evil, *u* to forſake *the Lord, the fountain of living waters, & to dig himſelf pits that can hold no water.* If he would worſhip God, he ſhould ask of him how: for man is ignorant (if the Lord inform him not) what will pleaſe him. He left not to the diſcretion of *Moſes* or *Solomon*, (though wiſe and godly Governours,) any part or implement of the Tabernacle, or Temple, or any of the ſervices in them uſed. To *Moſes* he told on the Mountain, *x* the Laws and Judgments which *Iſrael* ſhould obſerve; he ſhewed him a pattern of the Tabernacle and things therein, giving him this ſtrait charge, *y Look that you make theſe things*, (even *z* all things,) *after their faſhion that was ſhewed them in the Mount*; and according to every point that the Lord had commanded, *a* ſo provided he the work to be made, diſpoſed of, and ordered, *b as the Lord had commanded Moſes.*

9. *David*, with the other Prophets that aſſiſted him in ordering the Eccleſiaſtical eſtate, and providing for the Temple; had their Commandments alſo *c* by the hand of the Lord; and he gave to *Solomon* his Son, (when he charged him to build the Temple) a *d* pattern of the porch and of the houſes, cloſets, galleries and chambers thereof, (and the pattern

u *Jer.* 2. 13.

x *Exo.* 20. 22.

y *Exo.* 25. 40.
z *Hebr.* 8. 5.

a *Exod.* 39. 42, 43.
b *Exod.* 40. 16. 19, 21, 23, 25, 27, 29, 32.

c 2 *Chron.* 29. 25.
d 1 *Chror.* 28. 11, 12, 13.

pattern of all that he had by the ſpirit; and for the courſes of the Prieſts and Levites, and for all the work for the ſervice of the House of the Lord, and for all the veſſels of miniſtration; the weight alſo of gold for the Candleſticks, Tables, and other inſtruments; *e* all by writing ſent unto him, by the hand of the Lord. Thus was there nothing left to their own will or wiſdom: both matter and form of all things about Gods ſervice, was ſet down by God himſelf. Yea and at firſt, when it was in *Davids f* heart to *build him a houſe*; he durſt not *attempt* it, without *g* conſent of the Prophet: and being forbidden of God, he deſiſted.

e verſe 19.

f 1 *Chron.* 18 2, &c

g 1 *Chron.* 17. 1. &c.

10. But *Jeroboam* would do things out of *h* his own heart; and that was his ſin. He took *i* counſel, but it was of men, not of God, nor of his teſtimonies, which had been *Davids k counſellors:* therefore *l* ſhame did take *Ephraim*, and aſhamed was *Iſrael* of his own counſel. He made *m* houſes of high places, but *n* ſpake the Lord any one word unto him about this matter? Nay *Iſrael*, (as the Prophet *o* ſaith) forgat their Maker when they builded Temples: therefore *p* their Temples were deſtroyed. He appointed *places* for publick worſhip at *Bethel* and *Dan*; but did the *Lord q* chuſe them (as *Moſes* ſaith) to put his Name there, and there to dwell? Nay, they *r* provoked God

h 1 *Kings* 12. 33.

i verſe 28.

k Pſal. 119. 24.

l Hoſe. 10. 6.

m 1 *Kings* 12. 31.

n 1 *Chron.* 17. 6

o Hoſe. 14.

p Amos. 7. 9.

q Deut. 12. 5.

r Hoſ. 12. 14.

God with their *high places*, therefore *their* blood was poured upon them: they went with their Sheep and with their Bullocks to seek the Lord, but they found him not, he withdrew himself from them. He made Altars, *t* but they were unto sin. He made poutratures of bullocks but gave God him not *any patern* or *precept*, as he gave *u* unto *Solomon*? Wherefore their bullocks did *x* cast them off; Gods anger was kindled against them. He made a feast, but in the moneth *y* which he had forged of his own *heart*: therefore *God z hated* and *abhorred* their feast dayes, and would not smell in their solemn Assemblies; but turned their feasts into mourning, and all their *songs* into *lamentation*. He Ordained them Priests, but their *a* rods had never budded, neither had they *b Urim* and *Thummim* in their breasts. Him self *c* went up to the Altar to burn incense; but it was with *d Nadabs fire*. He offered *sacrifices* to the God that *e* that brought them up out of *Ægypt*, but God spake not to their Fathers, when he brought them out thence *f* concerning *burnt offerings or sacrifices*: but commanded them this, *Obey my voice, and I will be your God, and ye shall be my people, and walk ye in all the wayes which I have commanded you, that it may be well with you*. This GOD did *Jereboam* *g* cast behind his back; therefore evil came

t Hos. 8. 11.

u 1 *Kings* 28. 18.

x Hos. 8. 5.

y 1 *King* 12. 33.

z Amos. 5. 21. & 8. 10.

a Numb. 17. 8.

b Deut. 33. 8.

c 1 *King.* 13. 1.

d Lev. 10. 1.

e 1 *King* 12. 28.

f Jer. 7. 22.

g 1 *Kings* 14. 9, 10.

came upon his house. He pretended ease to the people, that they should not go so *h* far as to *Jerusalem*; but they went *i* even to *Dan*, a City *k remote*, in the furthest part of the Land. So turned they their backs upon the *l holy City*, where the Tabernacle *m* of God, and his dwelling was; and sought to the possession of the *n* handmaids child, polluted of old by *o* publick Idolatry therein erected, and long continued: whose Idol, *Jeroboam* now reneweth, doing *p* evil above all that were before him. Thus *Ephraim* *q* is become a harlot, *Israel* is defiled.

h 1 *Kin.* 12. 28.
i verſ. 30.
k Judg. 18.28, 29.
l Neh. 1. 11.
m Pſal. 76. 2.
n Gen. 36. 5, 6.
o Judg. 18. 30, 31.
p 1 *Kin.*14.9.
q Hoſ. 5. 3.

r 1 *King.* 12, & 14.

11. And although God set his Prophets *r* with the word of his power to reprove *Jeroboams* iniquity; yet hardned he his heart as did *Pharaoh*: no threatning d smayed him; no sign or miracle drew him to repentance. But he scorned the Prophets, eluded Gods judgments, perverted his Actions, and pleased himself in his evil way, because of his outward peace: not minding how oft times the righteous *ſ* are taken away from the evil to come, when wicked men are *t* kept unto the day of destruction, and shall be brought forth to the day of wrath. Yet could not this King be *u* established by wickedness; his Idolatry was his overthrow, for as a harlot it *x* flattered him with words, and drew him to forget the

ſ Iſa. 57 1.
t Job. 21. 30.
u Pro. 12. 5.
x Prov. 2. 16.

y Cove-

y Covenant of his God; so went he unto her *z* and returned not again, neither took hold of the ways of life; but *a* dying without instruction, and going astray through his great folly, when *b* the Lord plagued him and he was dead, *Nadab* his Son was soon *c* kill'd in conspiracy, and after him, *d* all *Jeroboams* house, the remnant whereof, *e* was swept away as dung, till all was gone; the *f* dogs eating him that dyed in the City, and the Fowls of the Air, him that dyed in the field: for the Lord had said it.

y verſ. 17.
z verſ. 19.
a Pro. 5. 23.
b 2 *Chro.* 13. 20.
c 1 *Kin.* 15. 25. 27.
d verſe 29.
e 1 *King.* 14. 10.
f verſe 11.

CHAP. V.

Of the Idolatry of theſe times, far exceeding Jeroboams.

IT is the manner of men to be more equal and indifferent judges of other times then of their own, the sins and sinners that are past and gone, we readily blame; but though the like or worse be in our days, we have not either skill to discern, or courage to condemn them. We can easily say, as did the Pharisees; *a* if we had been in the days of our Fathers, we would not have been partners with them in the blood of the Prophets; and yet upon every occasion we

a Mat. 23. 30.

we alſo are ready to fulfil *b* the meaſure of our Fathers, walking in their ſinnes, reſiſting, blaſpheming, perſecuting all that ſpeak againſt us for ſo doing. Example hereof ſee in the Chriſtian Church, after the idolatry and overthrow of *Iſrael*: for ſo far have we been from taking heed by their evils, as we have added unto all their ſins; and it was but a little which they then did, in reſpect of the huge maſs of abominations that hath ſince been heaped up, even *e* unto heaven.

b verſe 31. 32, 34.

e Rev. 18.

2. And firſt the *frame* and *conſtitution* of the Church, hath quite been changed from the *pattern given* of *God*, *confirmed* by *Chriſts blood*, and *erected* by his Apoſtles in all Nations. For ſo the Man of ſin hath joyned together many Pariſhes into one Dioceſe, and many Dioceſes into a Provincional, and many Provincional into one National; and many National into one Oecumenical or Catholick Church; of which he himſelf will be the *moſt holy Father*, *the Bridegroom*, *Lord*, *Paſtor*, *Rector*, *and Rock*. Of which Catholick ſociety ſo combined; we find no record in the holy Apoſtles Writ, where every Congregation of the Saints, is *d* ſhewed in every City to be compleat in it ſelf, a Church and *e* *body of Chriſt*, furniſhed with his *f* power and *g* preſence; every one under the guidance of *h* many Biſhops; and not all

d See Epiſtles to the Churches in Rome, Corinth, Epheſus and the reſt.
e 1 Cor. 12. 27.
f 1 Cor. 5.
g Mat. 18. 20.
h Acts 20. 17, 28. Phil. 1. 1. Acts 14. 23.

all under the government of one joyned altogether *i* in brotherhood, through faith, love and obedience of the spirit *k* but not in one visible catholick Church, with a visible Head or Vicar, Lord, Pope, Patriarch or Archpastor; but onely Christ himself *l* walking among them, overseeing their wayes and works, and approving or reproving them.

i 1 *Pet.* 5. 9.
k Ephes. 4. 5. *Joh.* 17. 21.
l Rev. 2, & 3. *Chapters.*

3. This Pseudo-catholick Church, or false Ecclesiastical Monarchy, is an idol or beast, bred in the bottomless pit, surpassing all the abominations that ever stood up in the Land *of the living*: and had for the parent of it, the Dragon, or Devil, *m* that old Serpent, who used his most utmost skill, cunning and craft, to beget and bring forth this his foulest child. It had also of the gravest and learnedst Divines in their ages, to nurse it with the milk of humane superstition, and the Princes of the earth to endow and adorn it, with the riches and jewels of all worldly *glory*: that when this *Jezebel* shewed her self on the stage of the world; she made all men astonied at her majesty, enamoured the Nations with her beauty, bewitched them with her sorceries, and made them drunken with the wine of her fornications. The forrest of *Rome* was the high place, where this *n Miphletseth*, or Idol of horrour, should have her seat; for there grew many fair

m Revel. 13.

n 1 *King.* 15. 12.

trees, whose shadow *o* was good to burn incense under: and there before time had other beasts been hatched and honoured, whose *p* Image in this place must have reverence still.

o Hos. 4. 13.

p Rev. 13. 15.

4. And here the mystery of iniquity wrought contrary to *Jeroboams*, prevailed more, and continued longer: For he in policy to settle his Kingdom, schismed or rent the Church in twain, which God had enjoyned in one: but *Abaddon*, the King and Patron of this our Idol, will have his false Church resemble *q* the polity of *Israel* in monarchical unity, to allure and gather all people hereunto. But as *Jeroboams* counsel was deviliſh to divide without God: so is *Romes* doctrine Satanean, to conjoyn without Christ. The Church then was confined *r* within one little land, whose assembly was annual *s* in the earthly *Jerusalem*, where the high Priest remained to reconcile them to God; but now the Church Catholick is dispread *t* over all, *Jerusalem* our mother *n* is above, and Christ our high Priest is *x* in the very heaven, there interceeding for us unto God. And for any one City to be as *Jerusalem*, the place of resort for all Saints on earth: or for any Arch-priest, or Vicar of Christ, to be his Vicegerent, and rule in his stead: he never appointed, neither entred it into his heart; but it is the *excrements* of the

1 *Kings* 13.

q Bellar de Rom. pont. lib. cap. 7.

r Psalm 76.

s Psal. 122. & 132.

t Mat. 28. 19.

u Gal. 4. 26.

x Hebr. 8. 1, 2. & 9. 24.

the Popes wit; whereby in policy he would maintain the pomp and magnificence of his *Diana*; and in her, his own pontificiality.

5. And that this Lady might be made of *y* perfect beauty, her friends have devised to paint her face, with this *vermilion*, that the goddess, the *z* CHURCH *absolutely cannot er, either in things absolutely necessary, or in other things which she proposed to be believed or done of us, whether they be found expresly in Scriptures or not.* Hereupon she trusteth *a* in her own *beauty*, takes a pride and power, to *b* make Laws Ecclesiastical, to bind and constrain mens Consciences; charging and obliging us to *c believe and trust her in all things*. So this Idol of indignation, (being crept into Gods throne, to be Judge and Law-giver,) surmounteth far *Jeroboams* dumb Calves, which had mouthes and speak not: for this Image can speak because she *e* hath a spirit; and exacteth worship of the Inhabitants of the earth, that all should *f* adore her, as mother and mistress of all the Churches; receive, believe and obey her word, constitutions, *canons, commandments, doctrines* and decrees without contradiction; because the *truth of the Faith as touching us; relyeth upon the g Churches authority, and whatsoever the Church alloweth is true, whatsoever she disalloweth is false*: and

y Ezek. 27. 4.

z Bellar de Eccl. milit. l. 3. c. 14.

a Ezek. 16. 15.

b Bellar de Rom. Pont. l. 4. c. 16.

c Rhem. Test. 1 Tim. 3. sect. 9.

d Isa. 33. 22. Jam. 4. 12.

e Rev. 13. 15.

f Conc. Trident. Sess. 22. c 8.

g Bellar de Eccles. milit. l 3. c. 14.

her word, *h* is not altogether mans word, that is to say, subject to error, but after a sort the word of God. Out of this smoaky furnace, have come the many heresies and whorish doctrines of Free-will, *merit of works, limbus, purgatory, pardons, indulgences, vows,* prayer to and for the dead, penance, pilgrims, auricular confession, and extreme unction, with sundry other like; which by this Churches supream authority, have been concluded Catholick, Orthodox and Authentical. Who seeth not now that *Jeroboams* Church, was but a Babe to this Beldame; for she had no such soveraignty over mens souls, taught no such doctrines neither made she any decrees till *Omri* was King (whose praise in the Scripture is this; that he did *i* worse then all that were before him;) and he indeed made *k* statutes which were observed in *Israel*; though nothing so many or so imperious as the mistres of *Rome* hath made.

h Bebar. de. verb. Dei, l. 3. c. 3.

i 1 Kings 16. 25.

k Mat. 6. 16.

6. This *l* Queen being thus set aloft on the high places of the earth, is farr taller than the golden Image *m* that *Nebuchadnezzar* set up in the plain of *Dura*; for her hand and scepter reacheth up unto heaven, where she ruleth among the canonized Saints; and the very tail of her *n* beast whereon she rideth, can draw down the Stars unto the earth. This is the woman whom *o John* saw in the

l Rev. 18. 7.

m Dan. 3. 1.

n Rev. 17. 3. & 3. 4.

o Rev. 17. 3. 4.

the wilderneſs, arrayed in purple and ſcarlet, and guilded with gold and precious ſtones and pearls, with a golden cup in her hand, full of the filthineſs of her fornication, even the *p* great City (*Rome*) then raigned over the Kings of the earth. From this common mother, (as her *q* *children* do entitle her,) came all the baſtard Idols into the Chriſtian world: for ſhe being *r* a whore, ſitting upon many *waters*, that is, *ſ peoples, multitudes, nations* and *tongues*; ſhe was *t* ſet on fire with her lovers the neighbour nations, that then *u* came to her into the bed of love, and defiled her with their fornication; (for they went in unto her *x* as they go to a common harlot,) and ſhe *y* learned their works, and ſerved their Idols, which will be her ruine.

7. Of the Jews ſhe hath received *z* one high Prieſt, (not Jeſus Chriſt the true high Prieſt entred into the heavens, but a ſuppoſed Vicar of his, having * two horns like the Lamb;) to be the chief Governour and Monarch Eccleſiaſtical: and he entreth ‡ once a year into the moſt holy of the Popiſh Church, as the other did into the moſt holy of the Jewiſh Tabernacle. From the glorious attire *a* of *Aaron* and his ſons, as Ephod, Robes, Girdles, &c. ſhe hath learned to deck her *b* Prieſts with *copes, ſurplices, ſtoles, girdles, amices,*

p verſe 18.

q Council Trident. Seſſ. 18.

r Rev. 17. 1.

ſ veaſe 15.

t Ezek. 23. 5.

u verſe 17.

x verſe 44.

y Pſal. 106. 35, 36.

z Bellar. de Rom. Pont. l. 1. c. 9.

* Rev. 13. 11.

‡ Durand. rational. l. 6. c. 75.

a Exod. 28. 24, 40.

b Durand. rat. l. 3. c. 1.

albs, and other like ornaments. She imitateth their Ark, which had the Tables of the Covenant; with *c* her ark or tabernacle the Pix, which hath the Sacrament of the Eucharist: their candlestick and seven burning lamps; with *d* her candles, torches, tapers: their *e* sprinkling water of purification; with her *f* holy water; and in many other particulars, of Temple, Altar, Oyl, Laver, Fire, &c. *g* she followeth her footsteps, and Judaizeth more than did the false Teachers in the *h* Apostles dayes. Which things in *Israel* had their holy use and end, until Christ came in the flesh: but since are dead and abolished, as *i* beggarly worldly rudiments; though this whore-mother of *Rome* reviveth them by her Art, and for her fleshly pleasure; whiles her self and her friends go a whoring after these Jewish Ceremonies.

c Durand. l. 1. c. 2.

d Dura l. c. 1.

e Numb. 19. 9, &c.

f Durand. l c. 2.

g As the same Durand sheweth in that book.

h Gal. 4. 9, 10. Col. 2. 16.

i Gal. 4. 9. Col. 2. 10.

8. But she had not her fill, by defiling her self with the Jews: therefore she sought to take her pleasure of the Gentilas round about her, far and near, and decked her bed with all their abominations. And first she fell in love with *Ægypt*; where *Israel* of old committed *fornication*, and had the *k* brests of her virginity buised. For whereas the Ægyptians commingled the Kingdom and Priesthood, the Civill Magistracie, and the Ecclesiastical Ministery in one person,

k Eze. 23. 8.

ſon; and would have all their Kings to be alſo Prieſts, as Writers do record: with this godly invention, the whore of *Rome* is enamoured, and joyneth or confoundeth the Magiſtracy and Miniſtery, Princedom and Prieſthood, in the perſons of her Popes, Cardinals, Biſhops and other Church *princes*. And although God in the Law diſtinguiſhed the office of the King and Prieſt, conſtituting one in *m* the Tribe of *Judah*, the other *n* in *Levi*; ſo that one might *o* not intermeddle with that which belonged to another: and Chriſt in the Goſpel hath plainly *p* forbidden his Miniſters to have the authority or titles of politick Princes: yet pleadeth this Babyloniſh Queen, that it is not againſt Gods word *q* for one man to be a Prince Eccleſiaſtical or Political together; and ſo ſhe and her daughters practiſe to this day. In which point, ſhe is more abominable and polluted now profeſſing Chriſtianity, then ſhe wa, of old when ſhe profeſſed Paganiſm; for the heathen Prieſts or Flamins in *Rome*, were not permitted to have any Magiſtracy: becauſe (as the *r* Philoſopher by light of reaſon reaſoneth,) it could not be, (the actions of theſe offices being ſo divers and different,) that one man ſhould perform both at one time, but needs it muſt fall out, when both duties were to be done together, that one ſhould be omitted:

l *Plato in Politic.*

m *Gen.* 49. 10. 1 *Chr.* 5. 2.

n *Numb.* 18. 1,---7.

o 2 *Chr.* 27. 16, 17, 18, 19.

p *Mat.* 20. 25, 26. *Luke* 22. 25. 26.

q *Bellar. de Rom. Pont. l* 5. *c.* 9.

r *Plutarch. Queſt. Rom.*

and ſo ſometimes God not to be duely ſerved, ſometimes the Civil State ſhould ſuffer dammage.

9. Again this *Romiſh Babylon* doteth on the ordinances of *Babel* in *Chaldea*; for as there they *ſ* had Images of *ſilver* and gold, wood, and ſtone, to which *t* they bowed and worſhiped; and which were repreſentations of the Gods and Saints whom they adored, to wit of *u Bel* (which was *x Jupiter*,) and *Nebo*, and *y Succoth-benoth*, and other the like; even ſo hath Idolatrous *Rome* ordained to have in her Temples, *z* Images of Chriſt, of the Virgin *Mary*, and of other Saints, which Idols muſt have their due honour and worſhip, becauſe the honour which is given to them, is referred to the prototypes whom they repreſent. And theſe abominations ſhe *a* kiſſeth, as Idolaters of old were wont to *b* kiſs the Calves; lighteth Tapers before them, as the Babylonians did Candles before their Images, cenſeth them, as the Heathen Romans were wont to do *d* their *ſtatutes*, *kneeleth*, *falleth down* and *prayeth* before them, ſaying *e Our Father*, &c. as Idolaters of old, *f* ſaid *to a tree*, *Thou art my Father*; *and to a ſtone*, *Thou haſt begotten me*. Teaching her children further, that *theſe Images are to be worſhiped, not only by accident or unproperly, but alſo by themſelves and properly; ſo as they do terminate*

ſ Jer. 10. 3----9.
t Iſa. 44. 15.
u Iſa. 46. 1.
x Herodot. Clio.
y 2 *Kings* 17. 30.
z Council. Trident. Seſſ. 25.
a Counc Trident. ibid.
b Hos. 13. 2.
d Cecero. Offic. l. 3.
e Catach. ſ. Conc. Trid. Tract. de Orat. Tit. Quis ſorbndus ſit.
f Jer. 2. 27.
g Bellar. de imag. l. 2. *c.* 21.

terminate or end the worship, as they are considered in themselves, and not onely as they bear the part of the examplar, or person represented; yea saying of an Image, *h* this is *Christ*; as Paynims said of theirs, *i Thou art my God*. But woe unto them (*k* from the Lord) that say to the *wood, awake*; to the dumb *stone*, rise up. Herein this Catholike Church exceedeth the devotion of *Jeroboam* son of *Nebat* who worshiped by the Calves, *l* the GOD which had brought them out of *Ægypt*, and not any other Saints, much lesse the Images themselves. Ye in this kind, she passeth sundry of the Heathens, and her own Predecessors; for *Licurgus* the Law-giver of *Lacedemonia*, and institutor of many ceremonies; *m* ordained no Images in his Religion, but forbad the forms of men, or other living creatures to be given to the Gods. *Apollonius* a Philosopher, *n* found fault with the fooliſh and absurd Images in many places, and thought it more honourable if the God had no Images at all. The Persians had *o* no Images, for they thought it a madnesse to worship God by such. The Germans in their Paynisme *p* held it unlawfull to paint their Gods on walls, or expresse them in any humane shape. And *Numa* the King of the antique Romans *q* forbad them to think that the Image of God had the shape of a man, or form of other

h Synod. Nicen. 11. *Act.* 4.
i *Isa.* 44. 17.
k *Hab.* 2. 19.
l 1 *Kin.* 12. 28.
m *Alexand. ab Alexandr. l.* 2. *c.* 22.
n *Philostr. de vita Apollon. l.* 6. *c.* 9.
o *Herod. Clio.*
p *Corn. Tacit. de mor. Germ.*
q *Plutarchi. in Numa.*

other living *creatures*. Yet *Rome* that now is, alloweth *r the image of God the Father, in form of an old man; and of the Holy Ghoſt in form of a dove.* Though the holy Prophet inveighing againſt this vanity, demandeth, *ſ To whom will ye liken God, or what ſimilitude will ye ſet up to him?* And though the learned *t* Heathen by light of nature, approved the practiſe of ancient *Rome* worſhiping the Gods without any Images almoſt two hundred years; and blamed thoſe that firſt brought in Images, as authors of errour, and cauſes of impiety: yet ſuch is the love of this whoriſh Church to theſe teachers *u of lies*, the counterfeits of God; as ſhe adoreth them, or the Devil in them, to fulfil that which is written of her, *that men would x not repent of the works of their hands, and of the worſhip of Devils, and Idols of gold and ſilver, and of braſs and of ſtone and of wood, which neither can ſee, neither hear, nor go.*

r Bellar de imag. Sanct. l. 2. c. 8.

ſ Iſa. 40. 18.

t Varo in Auguſt. de civit. Dei, l. 4. c. 21.

u Hab. 2. 18.

x Rev. 9. 20.

10. In another point alſo, hath our Babylons zeal, ſurpaſſed *Jeroboams*, to wit, in her Clergy, and multitude of Church-officers. For *Jeroboam* had none but ſimple *y* Prieſts, to ſay and do the Divine ſervice in his high places: But our *Jezebel* hath founded Prieſts, and Arch-prieſts, Lord Biſhops and Arch-biſhops, Deans and Arch-deacons, Suffragans, Cardinals, Patriarchs, and Popes;

y King. 12. 31.

Popes; Abots, Friars Monks, Seminaries Jeſuites, and a number more Chemarims, her Eccleſiaſtical ſenate, to gaurd her *throne*, to fight her battels, to retaile her wares, and to ſatiſfie by them her ſuperſtitious luſt, which hath been even inſatiable, as *z* was the whores of *Iſrael*. And *Priapus* the Pope is (*a*) bridegroom of this Spouſe, and hath preeminence over all, to poure out his fornications upon her, by his doctrine, canons, rites, ceremonies, decrees and decretals: for he is *b* head of this Church, and Prince of the Prieſts, Father and Doctor of all Chriſtians, and *Biſhop univerſal*: who *c when he teacheth the whole Church* things pertaining to Faith, *cannot err by any hap or chance; and not only in matters of Faith, but in precepts of manners alſo, preſcribed to the whole Church, he cannot err: and* his wife the Catholick Church *e hath alwayes believed, that he is a true Eccleſiaſtical Prince in the whole Church, who can of his own authority, without conſent of the people or counſel of the Prieſts, make Laws which bind the Conſcience, can judg in cauſes Eccleſiaſtical, as other Judges do, and puniſh alſo the diſobedience.* And his Lawyers have born men in hand, that this Pope may diſpenſe againſt *f* the law of God, and againſt *g* the law of nature; even with the Precepts of the old and new Teſtament, (*Sum. Angel.* in *dict. Pap.*)

z Ezek. 16. 28. 29.

a Bellar de Pont. l. 2. *c.* 31.

b Bellar. ib.

c Bellar de Pont. l. 4. *c* 2.

d Ibid. c. 5.

e ibid. c. 15.

f 16. *q.* 1. *Quicunq. in gloſs.*

g 15. *q.* 9. *Autorit. In gloſs.*

that

that his bare will muſt *h* be holden for a law; and whatſoever he doth, no man may *i* ſay to him, why do you this? And whoſoever obeyeth not his precepts, *k* incurreth the ſin of Idolatry. Finally, to lift up their blaſphemy to the higheſt, they honour him with this title, *l* Our Lord God the Pope. And although this Romiſh Synagogue hath received ſome of her jolly Church prelats, with their exorbitant power, by imitation of her Heatheniſh predeceſſors *Romulus* and *Numa Pompilius*, *m* who made Flamins, Archflamins, and a *Pontifex Maximus* to ſacrifice unto the Gods; and ſome of their ceremonies from other Infidels. as the ſhaving of prieſts crowns, like *n* the prieſts of *Iſis* and *Serapis* in *Ægypt*: yet neither antique *Rome*, nor *Ægypt*, nor *Babylon*, nor any Nation in the world, ever founded ſuch a pompous Hierarchie, ſuch ſtore and variety of Divines, Fryers, Prieſts, Prelats, and religious perſons, as this latter *Babylon*; whoſe Clergie flieth about like a cloud of Locuſts to moleſt the world; and came *o* out from the deep of the bottomleſs pit.

11. As be her deep Divines, ſo is her divine ſervice, above all that ever ſuperſtition hatched in any age. For as it is in *p* *Babels* language, an unknown tongue, ſo is it an Idol wholly made (as the Scripture ſpeaketh) *q* according to her own

b *Extra de tranſc. Epiſ. Quanto, in gloſſa.*
i *Extra de conceſ. Preb. Propoſit. in gloſſ.*
k *Diſt.* 81. *Si qui ſunt in gloſſ.*
l *Cum inter in gloſſ. extr. Joh.* 22.
m *Livius. l.* 1.
n *Hieron in Ezek.* 44. 20.
o *Revel.* 9.
p *Gen.* 11.
Hoſ. 13. 2.

own understanding, and is all of it the work of the craftsmen, the Prelats and Popes, the lovers of this whore, who have patched together in their several ages, the limbs of this deformed monster, the Mass and Canon thereof, (a *r* sacrifice for the sins of the quick and the dead) with the Letany and Collects, Anthems, and Responds, Hymnes, and Songs, some of the canonical Scriptures, and some of apocryphal writings of men; and in this Litourgy God and his Angels and Apostles, and Martyrs, and Confessors, and he-Saints and she-Saints, (and some that had Satans sanctity,) are wrapt up together in a long-some stage-like worship, with Organs, and Musick to make them all merry; as *s Nebuchadnezar* with melody celebrated the dedication of his golden Image. Which Portess and Missal, these Artizens have framed, not by example of God in the Law, who prescribed no such Lytourgy by *Moses* or the Prophets, nor of Christ in the Gospel, nor of *Jeroboam* and *Israel* of old, for they forged no such Idol; nor of the Turks at this day, who have no such written worship, nor of the Heathens of old, that I ever heard of: but it is their own device and forgery, provoking God most high to jealousie and wrath.

r Council. Trident. Cess. 22.

Dan. 3. 5. *c.* 2.

12. For howsoever, *David* made many

ny Pſalms, yet not he but *Pope Damaſus* (as writers ſay) ordained *Glory be to the Father, &c.* to be added unto them, and they to be ſung by turnes, (as the Church of *England* yet uſeth; (and Pope *Vitalian* * to make up the *Muſick*, brought in the *Organs*. Yea, the foreſaid *Damaſus* injoyned *Hierom* to make an order of ſervice for Churches, and appoint what prayers ſhould be ſaid on every day, and how many Pſalms, *&c.* which being done, the Pope commanded all Churches ſhould uſe that order and none other. And a much like exploit was performed by the Archbiſhop of *Canterbury*, and his brethren in King *Edwards* dayes, (as Mr. *Fox** reporteth) for the ſervice now uſed ſtill in *England*. Again for the particulars, who framed the *Anthems*, *Reſponds*, *Collects* and *Kyries*, that are ſaid at Mattins? neither Prophet nor Apoſtle, but as ſome ‡ ſay Pope *Gregory* 1. and Pope *Gelaſius*. And the ſame Pope *Gregory* put * the *Pater Noſter* into the Maſs, and commanded it to be ſung; and *Pope Marcus* ‡ would have the *Nicene Creed* ſung after the Goſpel. Pope *Anacletus* thought it fit the Prieſt and People ſhould ſalute one another in ſervice time, and therefore * appointed the one to ſay, *The Lord be with you*, and the other to anſwer, *And with thy Spirit*. Pope *Sergius*

* *Platina de vitis. pontif. Damaſus* 1.

* *Plat. Vitalianus.* 1. *Guil. Durandus.*

* *Act. & mo. edit.* 5. *pag.* 1184.

‡ *Guil. Durandus. Iſidorus*

* *Joan. Lazardus.*

‡ *Platina de vit. Marcus.* 1.

* *Jacob Mankus.*

gius * put in at the Sacrament, *O Lamb of God that takeſt away the Sins of the world, have mercy upon us*; Pope *Symmachus* * added the Hymn *Glory be to God on high*; and the other Popes brought in their parts, and patched together their *Letany*, and *Liturgy*, out of which the Engliſh Service-Book is taken. Likewiſe for the faſting days, and holy feſtivities, though the Apoſtle appointed them not, yet the Popes did: *Teleſphorus* ‡ would have the *Lent* to be faſted; and Pope *Caliſtus* the four times in the year, or *Imbring dayes*. Pope *Sylveſter* 1 *a* added the Wedneſdayes, Fridays and Saturdays weekly; and Pope *Innocent b* put unto the former almoſt all the *Apoſtles Eves*. The Saincts and Angels were alſo beholding to theſe Reverend Fathers for hallowing their dayes. For generally all the Saincts found ſuch favour with Pope *Boniface*, *c* that they had not onely a Catholick *Holy day* given them, called *All-hallowes*, but a famous Temple in *Rome* once dedicated to all the Devils and called *Pantheon*, was turned by this Holy Father into the name of *Maria rotunda*, and conſecrated to the honour of the *B. Virgin*, and of all Martyrs. Pope *Felix* 3 *d* made holy the day of the Arch angel *Michael*, *Boniface* the 8th * ſhewed like honour to the four Evangeliſts; and many other memo-

* *Platina, Sergius.* 1.
* *idem Sym.* 1.

‡ *Platina. Teleſphorus & Caleſtus* 1.
a *Bergomenſius*
b *Lib.* 3. *decretal. Gregor.*

c *Volater. Platena. Bonif.* 4.

d *Lib. Concil.*

* *Faſcic. temp.*

memorable geſtes are recorded of the Fathers of the See of *Rome*, whereof there is not a word in the Teſtament of Chriſt, that he or his diſciples did ever the like. For they appointed not Prieſts apparel, long gowns, tippets, four horned caps, as did Pope *Zachary*; nor a white Linin Surplice at ſervice time, as did *Pope Sylveſter* 1. They hallowed no Temples or Churches as did *Pope Higinus*; nor Church-yards, as did *Pope Caliſtus* 1. Neither ordained ringing of bells, to call the people to divine ſervice, as did *Pope Sabinian.* They appointed no Rood-loft to part the Chancel from the Church; as did *Pope Boniface* 2. nor hallowed *Font* to Chriſten in; or God-fathers and God-mothers at baptiſme, as did *P. P. Pius* 1. and *Higinus.* They commanded not the people to goe proceſſion as did *Pope Agapetus* 1. nor appointed any Biſhoping or Confirmation of Children, as did *Pope Clement*, 1. with a great number more of like pranks uſed in the Romiſh Service, which Chriſts Apoſtles knew not, as their writings ſhew.

Levit. 18. 2, 3. &c. And now what ſaith Gods law for all ſuch things unto his people? *I am* (ſaith he) *the Lord your God. After the doing of the Land of Ægypt wherein ye dwelt, ſhall ye not do: and after the doing of the Land of* Canaan *whither I will bring you, ſhall you not do; neither walk*

walk in their Ordinances. My judgments ſhall ye do, and my Ordinances ſhall ye keep to walk in them: I am the Lord your God. Thus he forbad them not onely the worſhip of Falſe Gods; but even the imitation of idolatrous worſhip, Rites and Ordinances in his Service; wherefore he charged them again, that they ſhould not ſo much as inquire or * ask how the Nations ſerved their Gods, that they might do ſo to the Lord their God. But whatſoever he commanded them, ‡ they ſhould take heed to do it; puting nothing thereto, nor taking ought therefrom.

*Deut. 11. 30, 31.

‡verſe 32.

12. But above all theſe ſins, and beyond all wickedneſs that ever was invented in any age; this catholick mother (*woe woe unto her ſaith the Lord God*) hath made her a God, not of gold and ſilver, but of a wafer-cake, by a charm of *u* five latine words: and this tranſubſtantiated Idol ſhe falleth down before, and adoreth as her Maker, anathematizing and curſing all that ſhall deny this Idol of indignation to be adored with *x* the higheſt degree of worſhip which is proper to God himſelf, for it is her God, as ſhe ſingeth in her Roman Miſſal.

t Ezek. 16. 23.

u Hoc eſt enim corpus meum.

x Cultu latriæ concil. Trid. Seſſ. 13. con. 6,

y Plagas ſicut Thomas non intueor:
Deum tamen meum te confiteor.
Wounds as Thomas did, I do not ſee:
Yet do I confeſs thee my God to be.

y Rithmus S. Thomæ ad ſacr. Eu. chariſt.

And this breaden God her children eat, even fleſh, blood and bones, (*more* vile *then* Canibals,) and devour their Maker, (even *z their Lord and their* God,) in their own carnal conceit; vaniſhing in their vanity more then the Heathens, who thought *none a was ſo witleſs as to believe that that which he eateth is a God.*

z *Briſt. Motiv.* 26.

a *Cicer. de nat. Decorum l.* 3.

13. And further to manifeſt her madneſs unto all men, this inſatiable whore doteth and adoreth the Devils own engine, the Croſs or Gibbet whereby he killed Chriſt the Saviour of the world. For the curſe of the Law, *b* was to be done away by a curſed death upon a tree, on which, who ſo was hanged, *c* the curſe of God was upon him. This death the innocent Lamb CHRIST JESUS ſuffered for our ſakes at the hands of wicked ſinners, *Pilate* and the Jews, the children *d* of the Devil, who uſed all exquiſite torments to make his death miſerable, crowning him with thornes, piercing his hands, feet and ſide, with nayles and ſpeer, and hanging him one a tree, to make him die. And this tree, theſe thorns, nayls, yea other counterfeits of them, are for killing of Chriſt, honoured of the Babylonians, with as good a ground and devotion, as the *Ophites* of *Serpentaries* are *e* ſaid to honour the Serpent, the Devils inſtrument for to bring man *f* to the *knowledg* of *good* and *evil.*

b *Gal.* 3. 13.

c *Deut.* 21.

d *John* 8. 20.

e *Orig. cont. Celſun. l.* 6.

f *Gen.* 3.

evil. And that all the world might take notice that *Rome* is *g* the City *where our Lord was crucified*, the Romanists do proclaim, that the Crosse was the Altar, whereon the great *sacrifice Christ* was offered: whereas the Scripture teacheth that the bodies *i* of those beasts whose *blood* was brought to make reconciliation in the holy place, were burnt without the host of *Israel*, (and not on the Altar, which stood * before the door of the Tabernacle; (according to which figure, *k* Jesus also (that he might sanctifie the people with his own blood,) suffered without the gate of *Jerusalem*, which was a *l reproach.* Yet will these God-*eaters*, and *crucifiers* of our Lord, make the cursed crosse to be the *m* altar most holy, and so greater then Christ the sacrifice, as being that which sanctified him, for the *a* Altar sanctified the offering. And hereupon they *o* call the crosse blessed, and ascribe unto *it worthiness to bear the talent of the world*; they *p account it among the most precious relicks & not only the whole, but every piece thereof*; they adore it, salute it, pray unto it, and trust therein for salvation, crying. *q Hayle O Crosse our only hope, increase thou to the godly righteousness, and unto sinners give pardon*, r *Save thou the company gathered together in thy praises.* Yea, the very sign of this Idol made in the air upon the forehead, or over any other thing, is *s* sacred and

g Rev. 11. 8.

h Bellar. de imag. sanct. l. 2. c. 27.

i Lev. 16. 27.

**Exod.* 40. 6.

k Heb. 13. 11, 12.

l verse 13. 23.

m Exod. 40. 10.

n Mat. 23. 19.

o Officium S. crucis. O crux benedicta quae sola fuisti digna portare talentum mundi, &c.

p Bellar. de imag. l. 2. c. 26.

q Brev. Rom. Sab. in heb.

venerable, hath force to drive away Devils, and do many like feats. Wherefore this abomination hath prevailed above other, and is like *Belzebub* Prince of the Devils, the badge of the Beast and character of Antichrist, imprinted in Churches, Chapppels, Altars, Houses and High ways; in books and writings, in word, prayers, sacrament, in garment, bodies and souls of men, both quick and dead, and other creatures: nothing is well hallowed without it, no *t* Sacrament perfect without it. This great honour hath the Cross, because the Devil killed our Saviour by it: so that marvel it is, how *Judas* lips scaped honour, seeing he also was Satans instrument to betray Christ with a kiss. Wherefore this spiritual *u* *Ægypt*, the pseudocatholick-church deserveth more to be branded by some Satarist, for worshiping monsters, then the first *Ægypt*, whose less impiety *x* a heathen Poet did deride.

dom. 4. quadra. ge.
r Ib. infest. invent. & exalt. S. crucis.
s Bel. de imag. l. 2. c. 29.
t As saith Pope Stephen 5 D. Cons. d. Nun. quid.
u Rev. 11. 8.
x Quis nescit Volusi, Bith. inice qualia demens Egip. tus potenta colat. &c. Juvenal Sat. 15.

14. Moreover to fill up her cup with abominations, this Witch hath learned of the old Idolaters to worship *y* the *Queen of heaven*. For by her power fetched out of the bottomless pit, she deifieth or rather defileth the blessed Virgin *Mary*, with unsufferable blasphemies; intitling her Lady, Queen and *z* Goddess; hayling her for a *Queen of heaven, Lady of Angels, mother of grace and mercy, life,* sweetness

y Jer. 44. 17. Beml. Leon. 10. no. script.

sweetness, hope and what not: and together with her, she invocateth the Angles, Apostles, Martyres, Confessors, Popes, Bishops, Virgins, &c. and prayeth God, *that* b *by the merits & prayers of her Popes, she may be delivered from the fire of hell.*

l.8.epist. 17.
a *Offic. Mariæ reformat.*
b *ibid. Orat. propr. de sanctis.*

15 And as the Heathens had their Gods and Goddesses of divers ranks, *o* supreme, inferiour, and middle ones called *Dæmones*, by whom as by mediators and intercessors, they thought mens desires and merits did come unto God: so hath this synagogue of Satan *Divos* and *Divas*, Saints, of all sorts, whom she hath *d* canonized to be called upon in her *publick prayers, to have temples, altars, feast days, dedicated and kept unto their memory*, and many other honours; acknowledging them to be *mediators between God and man*; and have dealt with these *Divi*, as the Ethnicks did with their *Dij* and *Dæmones*. For as each Country and City among them had their special Gods or Goddesses to protect them, as for *Ephesus Diana*; for *Athens, Minerva*; for *Paphos, Venus*, for *Delphos, Apollo*; for *Rome, Remus and Romulus*; for *Babel, Bel*: for *Ægypt, Isis* and *Osyris*, and the rest in like manner: so the mother of *Rome*, instead of tutelar gods, hath got her self *Peter* and *Paul*, hath procured and appointed St. *George* for *England*, S. *Andrew* for *Scotland*, S. *Patrick* for *Ireland*. S. *Denys* for *France*,

c *Apuleius de Deo Socra*

d *Bellar de sanct. l.17.*

S *James* for *Spain*, S. *Martin* for *Germany*, (inſtead of *Mars* their antique patron) the three Kings for *Colen*, and ſo for others. Moreover ſhe hath *Iodicus* and *Urbanus* for corn and wine, as the Heathens had *Ceres* and *Bacchus*. Her Mariners now have S. *Nichol.* and S. *Chriſtop.* to be their Pilots, as the ancient Pagans had *Caſtor and Pollux*. Her Scholars now have S. Gregory and S. *Katherine* to ſharpen their wits, as Poets of old, had *Apollo* and *Minerva*. Phyſicians and Chyrurgians now are ayded by *Coſmas* and *Damion*, as of old by *Æſculapius*. S. *Wendlin* wardeth the Sheep, as *Pan* the Shepherds God was wont; and other artizens have their ſpecial Patrons to pray and truſt unto, and beaſts their ſeveral guardians: not ſo much but the very whores have *Mary Magdalen* and *Afra* to ſacrifice unto if they will, as elder dayes had *Venus* and *Flora*; and almoſt every diſeaſe, hath a ſpecial Saint appointed for Surgeon. And thus is fulfilled that which is written, e *They followed the Heathens that were round about them, concerning whom the Lord had changed them that they ſhould not do like them.* Yea the Heathens do come ſhort in their count of tutelar Gods, with this catholick whore, and ſhe exceedeth thoſe of whom it is written, f *according to the number of thy Cities are thy Gods O Judah, and according to the number*

e 2 *King.* 17. 15.

f *Jer.* 11. 13.

number of the ſtreets of Jeruſalem, have ye ſet up Altars of confuſion.

16 As for *Jeroboam*, he dares not ſhew his face before this Beaſt his ſucceſſor, for his inventions compared with hers, are not one to a thouſand. What were his two Calves to the infinite Images of this ſtrumpet? Nay her Lambs of wax, are more worth then his *g* Cows of gold: for every immaculate *Agnus DEI*, or *Lamb of GOD*, that this Witch maketh, or Virgin wax and holy water, hath *h* the ſame vertue againſt all devilish wiles and guiles of the malignant ſpirit; that the innocent Lamb *JESUS CHRIST*, delivered our firſt Father *Adam* with, from the power of the Devil. But *Jeroboam* doubtleſs had no skill at all, to make ſuch Idols of proof. Again, he forged but one *i* Feaſt out of his own heart, to make merry with his Images once in a year: whereas this our purple Queen, hath made many more Holy days then there be months (that I ſay not weeks) in the year, in honour of her Lady and all her Saints: and theſe, ſome of them, correſpondent to the Paynim feſtivities; as *Chriſtmas*, *Candlemas*, *Faſgon*, or *Shrove-tide*, accordiug to the times and cuſtoms of the Gentiles Saturnal, Februal, and Bacchus feaſts. For unleſs it be, ſhe would imitate Heathens; ſhe can hardly ſhew any cauſe at all, why ſhe celebra-

g *Hos.* 10. 5.

h *Sacra. cerem eccleſ. Roml.* 1 *Tit.* 7.

i 1 *Kings* 12. 32, 33.

teth her *Christmas* in the end of December, and her feasts at answerable times: seeing in all likelyhod Christ was born *k* in September rather then in December; but herein the Churches authority which cannot err, must bear out all lies and forgeries. Unto these she hath added fair Temples, high Altars, and other devotions more then can be told, much more effectual then were *Jeroboams*. For his Chappels and high places were simply to worship GOD in: but whereseever any of our *Jezebels* Churches be, *l it is surely no other than the house of God and gate of heaven.* And needs must it so be, seeing it is hallowed with exorcised or conjured salt, water, ashes and wine, which have vertue so to consecrate that Church, as that it may *m drive away all the Devils temtations, every fansie, wile and wickedness of deviliish fraud, every unclean spirit and power of the enemy, & to root out the Fiend himself with his apostolical Angels*: and also by the merit of the Virgin *Mary* and *N.* the Saint unto whose honour and name the Church is founded, and of all other Saints, God is intreated to visit that place, *and by infusion of his grace to purifie it from all pollution, & to conserve it being purified, and that spiritual wickedness may flee from thence.* Which being granted, (as cannot, I think but be by so many Saints intecessions) it is im-

k Beroald. Chr. f. 62.

l Pontific. Ord. de dedec. & consoc. eccl.

m ibidem.

impossible now that any Idolatry should be committed in such a Sanctuary; whose *n* first stone is laid by a Bishop, *in the faith of Jesus Christ, that the true faith and fear of God and brotherly love, may there flourish.*

n ibidem.

And first by the decree of Pope Nicolas,* *'tis not lawful for any man to build a Church or Temple, without commandement or leave of the Pope and Apostolick See. Then unto the place where a Temple is to be built, and where a Cross is set to hallow it, cometh ‡ a Bishop with his Miter, and sprinkleth the place with holy water, and prayeth God to visit that place, through the interceeding merits of the Virgin* Mary, *and St. N. (Naming the He-Saint or She-Saint unto whose Honour and name the Church shall be founded) and all other Saints: and by infusion of his grace, to purifie it from all pollution,* &c. *Then they say,* The stone which the Builders refused, that is become the head of the corner: Thou art *Peter*, and upon this Rock I will build my Church; Glory be to the Father, &c. *Then sprinkling the stone with holy water, and graving the cross upon it: He prayeth God to bless that creature of stone, that it may be a saving remedy to mankind: and that whosoever shall afford help* with *a pure mind to build up that Church, may have*

*De Consecr. dist. 1. Ecclesia. ‡Pontifical. de bened. primi lapidis pro ecclesia. ædific.

have both health of Body, and cure of Soul. Then placing that first stone on the foundation, with crossings in the name of the Father, &c. it becometh a place destinate for prayer: and they sing, How fearful is this place! surely this is no other than the House of God, *and the gate of heaven, &c. When the Church is builded, and is to be dedicated;* e *the Archdeacon is to signifie to Clergy and People. that they fast before it be consecrated, and so must the Bishop do that consecrateth it. And the evenning before, the Bishop prepareth the relicks which are to be inclosed in the Altar, putting them in a vessel, with three grains of frankincense, and a writing on parchment signifying whose relicks are there inclosed, and to whose honour and name, the Church aud Altar is dedicated, &c. In the morning, they make reaay holy chrism, holy Oyl, two pound of Frankincense, a censer, askes, salt, wine, and hyssop-sprinkle, five little crosses for the Altar, two vessels of Holy Water: and they paint twelve crosses on the wall. The Bishop conjureth the salt, sprinkles the holy water, and then they sing, Thou shalt sprinkle me with hyssop, and I shall be clean,* &c. The houfe of the Lord is founded on the top of the Mountains, and exalted above all hills, and all Nations shall come unto it, &c.

e Pontifical. de eccles. dedicat.

The

The Biſhop with his paſtoral ſtaff, ſmites the Church-door, ſaying, Lift up your Gates, ye Princes, and be ye lifted up ye everlaſting Doors, and the King of glory ſhall come in: and a Decon that is locked within ſaith, Who is this King of Glory? *The Biſhop anſwereth.* The Lord ſtrong and mighty, the Lord mighty in War. *Then going about the outſide of the Church, he cometh and knocketh the ſecond time, with like words: and ſo again the third time, and then he addeth,* Open, Open, Open. *Then the door is opened, and he goeth in with his Clerks, (having firſt made the ſign of the Croſs to drive away all phantaſmes) and he ſaith, Peace be to this houſe; The Deacon anſwereth, By thy coming in: and all ſay,* Amen: *And ſing, Everlaſting peace be to this houſe,* &c. *Then aſhes are ſprinkled on the Church-floor, and the Biſhop with his paſtoral ſtaff, writeth on the Aſhes, the* Greek *and* Latine *Alphabets. He bleſſeth water with ſalt, aſhes and wine: conjuring firſt the ſalt, that it may drive away the Fiend, and may profit them that take it, to health of ſoul and body: and conjureth the water, to repel the Devil from the borders of the juſt, and that he be not in the ſhadow of that Church: he prayeth the Lord to pour out the Holy* Ghoſt *into that his Church and*

and Altar, that it may profit to health of Body and Soul unto them that worship him; to send an Angel from heaven, to blesse and sanctifie those Ashes, that they may be an healthful remedy to all that implore his name: and that they which sprinkle themselves with it for redemption of sins, may perceive health of body and protection of Soul. He blesseth the wine, and maketh a mixture of water and wine and salt and ashes for the consecrating of that Church and Altar: and prayeth God *to send the Holy* Ghost *upon that wine, to profit the consecration of that* Church: *to send a Shower of* Grace *upon that house, to give all good, repel all evil, destroy the Devil, that to the visiters of that house there may be peace: that he will blesse & keep that Habitation by the sprinkling of that water mixt with salt, wine and ashes: that he would repel darknesse from it, infuse light, that it may be Gods own house, and the* Fiend *may have no leave to do hurt therein. Then they sing, This is Gods house, firmly builded, well founded on the firm rock: this is no other but the house of God, and gate of heaven. They pray God to infuse his grace on that house of prayer, that the help of his mercy may be felt of all that there call on his name: that his eyes may be open to that house day and night,*

night; that he would favourably admit every man that comes to adore him in that place; that there the Prieſts may offer ſacrifices of praiſe, the people may pay their Vows; that in that houſe by the grace of Gods ſpirit, the ſick may be healed, the blind cured, Lepers cleanſed, Devils caſt out, and the bonds of all Sins unlooſed. Then call they the Saints of God to enter into the City of the Lord, for a new Church is builded for them, where the people ought to adore Gods Majeſty. Then the Biſhop makes a ſhort Sermon to the people, of the vertue and priviledges of the dedication of the Church, of Tithes, and other eccleſiaſtical fruits to be paid, &c. and ſo the Founder and people promiſe to fulfil the Biſhops commandements. Indulgences are granted to all faithful Chriſtians, for one year: and in the yearly day of the conſecration of that Church, forty days indulgence to all that viſit it. They pray that God would enter into his houſe, and that that houſe which is made ſolemn by that dedication, may be made high by his habitation. And the Biſhop ſaith, This Temple be hallowed and conſecrated, in the Name of the Father and of the Son, and of the Holy Ghoſt, to the honour of God, and of the glorious Virgin *Mary*, and all Saints, and the memory of S. N. Peace be unto thee. *Then conſecrateth he all the cloaths, garments,*

ments, &c. for that Church, and prayeth God to illustrate by his habitation that Temple of his Majesty: to grant that all which shall come thither, to pray, out of whatsoever tribulation they cry unto him, may obtain the benefit of his consolation. These Temples, whose adorning consisteth f *partly in the very frame or fabrick, partly in the Images, Crosses, vestments, &c. are builded* g *after the form of Solomons Temple, with three parts, and the most holy towards the east, (differing therein from the Jews Temple, for a Popish Mystery) and are erected,* h *for four ends: for sacrifice, called therefore* Temples: *for prayer, and therefore called* Oratories: *for to keep the Relicks of Martyrs, called thereupon* Basiliks *or* Martyries: *and for to feed the people with the word and Sacraments, called therefore Churches. And to go on* i *Pilgrimage to these and other like holy places, is pious and religious: and they are worthily esteemed* k *holy and venerable and indued with a divine vertue. This place, to wit* l *the* material Church, *is holy: for it is hallowed to this end, that there the Lord may hear mens prayers, and therefore* m *it giveth holiness to them that pray therein. Now let these things speak, whether your Temples be not a notable part of Antichrists abominations: and therefore by Gods word and*

f Bellarmin. de cult. sanct. l. 3. c. 6.
g Ibidem. c. 3.
h Ibidem. c. 4.
i Ibidem. c. 8.
k Ibidem. c. 9.
l Durand. Rational. l. 7. c. de festo dedicat.
m præstat. omnibus sanctitatem.

and Spirit (according to 2 Theſ. 2.8.*) and by the Magiſtrate ſword (according to* Rev. 17. 16.*) to be aboliſhed and dealt with as was* n *Baals houſe, which example is of perpetual morality for the ſubſtance of it, and not of* Moſes *policy now abrogate, as before I ſhewed. If the Faith and ordinances of the Goſpel, be Chriſtians merchandiſe, which we are to buy* Eſa. 55. 1. Rev. 3. 18. *then are theſe Popiſh Ordinances and Idolatries, Antichriſts wares, which no man ſhould buy,* Rev. 18. 11. *If* Solomons *Temple which he builded for* o *ſacrifice and prayer, and for* God *to dwell in, was a part of the Jews Religion, as all the Scripture witneſſeth: and the deſtroying of it by the Heathens, was a Sin againſt the true* God *and his Ordinances, as the* 79 *Pſalm teacheth us: if the Temples alſo of the* Gentiles *were a part of their Religion and Idolatry; as we may Learn by their own teſtimony, calling their Temples* p holy and religious: *by their practiſe, as when* Antiochus *appointed* q Chappels of Idols (or Idolies) *to be ſet up; and by their profeſſion as the Town* Clerk *of* Epheſus *boaſted of their devotion to their* Goddeſs Diana, *in that their City was her* r Temple-keeper *or Sexton: and finally by the Apoſtles* doctrine, *who as he calleth their* falſe Gods *and Images, Idols, ſo, their Temples* he calleth *ſ* Idolies, *and blameth*

n 2 Kings 10.

o 2 Chron. 26 & 6. 2. 20. 29.

p Cicero Acts 6, in Verrem.

q 1 Mac. cab. 1. 47.

r Neocoron. Acts 19. verſe 35.

ſ 1 Cor. 8. & 10. 20. 21.

blameth the Christians for eating Idolothytes in those places.

Such powerful Works as these, none of *Jeroboams* Bishops could turn their hands unto: for they were but novices in Satans School, and had never well learned the art of exorcisme or conjuration, which the Sorceress of *Rome*, by long practice and experience hath attained; being grown as cunning in these feats, as she that was mistress of her art, *o and sold the Nations through her Witchcrafts.*

o Nah. 3. 4.

17. For by these and innumerable more inchantments of Idolatry, (which the day would not be enough to reckon up,) this *Circe*, the Lady of the Pseudocatholicks hath intoxicated the earth, that the inhabitants *p* are drunken with the wine of her fornication; doting upon her reverend Clergy, her devout service, her sacred ceremonies, her hallowed Churches, her Saints Reliques, and other like amatory potions; wherein Christianisme, Judaisme and Paganisme are tempered and mixt together, in the golden Babylonish cup of her abominations.

p Rev. 17. 2.

18. Hence is it that the reliques of this Romish Idolatry, are so fast retained among some which yet *q* hate the whore, and eat her flesh, and burn her with fire, Of her have they received their Diocesan, Provincial and National Churches.

q Rev. 17. 16.

Of

Of her have they learned to make porteſſes of Liturgies, reading and ſinging their prayers upon a Book with Organs and Melody. Of her Inſtitution have they their ſolemn Feſtivities of Chriſts, Angels and Saints-days, with their Faſting-Eves. Of her hand have they taken their Arch-biſhops, Lord-biſhops, Suffragans, Arch-deacons, Parſons, Vicars, and a great many more of her royal retinue. From her have they had their Churches, Chappels, Minſters, baptized bells, hallowed Fonts, and holy Church-yards; though ſome of thoſe high places are of more antiquity, as having been built and dedicated to the Heathen Devils. Finally, from her have been received Lands, Livings, Tythes, Offrings, Garments, Signes, Geſtures, Ceremonies, Courts, Canons, Cuſtomes, and many more Abominations, wherewith have been inriched the r merchants of the whore. and all that ſail ſ with Ships in her Sea. Thus with all the evils before-mentioned, and others more then can be told, which are very *Gillulim*, the loathſome Idols and excrements of the Queen of *Sodom*, and the filthineſs of her fornication; hath ſhe diſhonoured and blaſphemed the God of heaven, and all that therein dwell; with them ſhe defileth the Conſciences of men; with them ſhe delighteth and ſolaces her ſelf

r *Rev.* 18. 15.
ſ *verſe* 19.

t Rev. 18.8,19. in fleſhly eaſe and pleaſure: till in *t* one hour, ſhe and all her riches, pleaſures, wares, merchandiſe ſhall periſh; and that be again fulfilled which was ſaid by the Prophet, *Now ſhall ſhe and her fornications come to an end.*

Ezek. 23. 43.

CHAP. VI.

A Concluſion Dehortary from this ſin.

THe wares of Idolatry being ſo common and univerſally ſpread by the merchants of the Whore and conveighed into all Nations; it cometh to paſs that many are intereſſed in this Mart, buy and ſell, partake and communicate with theſe evils, not being aware of the danger they come into hereby. To warm them therefore of the miſchief, e'er they fall into it, or to help them out if they be fallen, have I penned this Treatiſe: and add to the things forewritten, theſe few advertiſements.

2. This ſin is direct againſt the Majeſty of God, whoſe honour is to be regarded above our own lives; above the peace or tranquility of Nations. This ſin provoketh the anger of God, as adultery provoketh the rage of man injured in his private bed. As he *a* will not ſpare in the day

a Prov. 6. 34.

day of vengeance, and cannot bear the ſight of any ranſom: ſo the Lord is a *b jealous God viſiting the ſin of the fathers upon the children, even to the third and fourth generation of thoſe that hate him.* b *Exod.* 20. 5.

3. Idolaters, as they are ſhut *c* out of the City of the Lord, the Church of Chriſt, the heavenly *Jeruſalem*; ſo have they further this doom againſt them, they *d ſhall not inherit the Kingdom of God.* The communicating with Idols, depriveth men of communion with God; for there is *e* no fellowſhip of righteouſneſs with unrighteouſneſs, no agreement betwixt the Temple of GOD and Idols. The partakers therefore in this evil, (tho' perhaps not authors, inventors, nor open maintains of the ſame,) ſhall come unto ſhame and confuſion before God; *for f all that are of the fellowſhip thereof, ſhall be confounded.* c *Rev.* 22. 14, 15. d 1 *Cor.* 6. 9, 10. e 1 *Cor.* 6. 14, 16. f *Iſa.* 44. 11.

4. Folly is a blot and ſhame unto men, which they fain would ſhun: but wiſdom is mans honour, and *g* maketh his face to ſhine. Of all fooliſhneſs, Idolatry is the greateſt; depriving men of ſound judgment in the beſt and heavenly things, and poſſeſſing their minds with habitual vanity. Therefore is this vice reſembled by a *h* fooliſh woman, ignorant and knowing nothing; yet troubleſome and talkative, *i* and loud in her babling: of a ſmooth and *k* flattering tongue, and her g *Eccleſ.* 8. 1. h *Prov.* 9. 13. i *Prov.* 7. 11. k *Prov.* 2. 16. & 5. 3, 8, 9.

her mouth more ſoft then oyl; yet cruel
l Prov. 6. 26. & 9. 18. alſo and malicious, *l* hunting for the precious life of a man; bringing him to beggery, death and hell. But true Religion, or
m Prov. 8. 1. 4. 6. the fear of the Lord, is reſembled by *m wiſdom which uttereth her voice to the children of men*, and ſpeaketh of excellent
n verſe 8, 9, 10, 11. things; the words of her mouth are all righteous and plain, her inſtructions better then fine gold, and all her pleaſures are not to be compared unto her. Bleſſed
o verſe 33, 34, 35. *o* is the man that heareth her, watching daily at her gates, and giving attendance at the poſts of her doors: for he that findeth her, findeth life, and ſhall obtain favour of the Lord, but he that ſinneth againſt her, hateth his own ſoul; all that hate her, love death.

5. To worſhip and ſerve the Devil, is a thing horrible in Religion, and even in nature, worthy of vengeance from the hand of God. Though all manner of ſin pertaineth to the Devils ſervice: yet Idolatry above all is counted and called the worſhip of Devils, and ſo ſhall be puniſhed. The Heathens, albeit they
p Rom. 1. 20. 21. *p* had ſome knowledge of the true God, and worſhipped *q* him ignorantly; yet
q Act. 17. 23. their worſhip is reckoned to Satan, for
r 1 *Cor.* 10. 20. *r* the things which they ſacrificed they ſacrificed to Devils, and not unto God. *Jeroboam* made account he ſerved the
ſ 1 *King.* 12. 28. true God, *ſ* even the God that had brought

Iſrael

Iſrael out of *Ægypt* Land: notwithſtanding the Lord hath thus teſtified of him, that they were *t* Devils which he made when he made his Calves, for to worſhip GOD by. And *Iſrael* before him made *u* a Calf for like uſe; but *Moſes* doth blame them as having offered unto *x* Devils, and gone a whoring after them: and propheſieth that their children *y* would alſo turn into the blot. Antichriſtians would ſeem to be worſhipers of God; yet the Holy-Ghoſt chargeth them to *z* worſhip the Devils, when they think to ſerve God by Idols. Foraſmuch then as all Idols are Devils, though fools count them Saints: to partake with them, is to forſake God, and to bring our ſelves into Satans damnation; for the Spirit hath proteſted, that we *a* cannot drink the cup of the Lord and the cup of Devils; we cannot be partakers of the Lords Table, and of the table of Devils.

t 2 *Chron.* 11. 15.

u *Exod.* 32. 1.

x *Lev.* 17. 7.

y *Rev.* 9. 22.

z *Lev.* 26. 16.

a 1 *Cor.* 10. 21.

The bringing of Satans ſeed into the Church, unto the Altar of God, may further be minded as a high degree of violating the ſecond commandment, whereby all Images, Idols and Similitudes whatſoever, of the Devils or mens Invention or forming, are ſeverely forbidden to be brought into Gods houſe, or uſed in his Worſhip. Now ſuch Images or Idols, are theſe wicked perſons.

ſons. For as children are the ‡ Images of their parents; and all faithful people called *a* the children of God, are Gods lively images in Chriſt, whoſe * image and ſimiltude they carry, himſelf being truly and properly the ſole image of the inviſible God his Father, and they all being born a new of him, are changed ‡ into the ſame image from glory to glory, as by the ſpirit of the Lord, being renewed in knowledge after the Image of him that created them: So Satans children, (as wicked worldings be called in Scripture,) his lively images, having loſt the firſt image of God, wherein they were created; and into the image of the Serpent are changed dayly by his ſpirit that ruleth in them, and him they repreſent in his malicious nature and actions. As it is a Sin, and ſo eſteemed, to have images and repreſentations of beaſts, of fowls, of fiſhes, &c. brought into the Church and worſhip of God: ſo would and well might it be eſteemed more horrible, if in any Chriſtian Congregation, there ſhould be brought in pictures of the Devil, or other like helliſh repreſentations. Yet men will not ſee the horror of this Sin that the living images and pictures of the Serpent, even wicked and profane, people, his ſeed and children, ſhould be brought into the Church and worſhip

‡ *Gen.* 5. 3.
a Deut. 14.
* *Rom.* 8. 29.
‘ *Col.* 1. 15.
‡ 2 *Cor.* 3. 16.
‡ *Col.* 3. 10.
Gen. 1. 27.

of God, to have part and intereſt in Chriſt and his Covenant, whether he will or no; to be offered unto God, and layd upon his altar, for ſpiritual ſacrifices: though they be as much more abominable then unclean beaſts were under the Law, as the * ſubſtance or figured thing, is more than the figure and ſhadow.

*Rom. 12. 1.

Acts 10. 11. *verſe* 12. 28. *Levit* 11.

But doubtleſs God, who abhorreth all idols and religious images of humane deviſe; and Chriſt, who would not ‡ offer the bloody ſacrifices of idolaters; abhorreth this confuſion of Satans images within his Church; neither will the High Prieſt after the order of *Melchiſedeck*, offer ſuch unto his Father, or be Prieſt unto them. Otherwiſe he ſhould not be ſo faithful in the houſe of God, as was *Aaron*, nor the ſacrifices of the Goſpel, be ſo holy as the ſhadows of the Law, which were unblemiſhed.

‡ *Pſalm* 16. 4.

The Antichriſtian Synagogue is by the Holy Ghoſt called a *Beaſt*, Rev. 13. 11. which ſignifieth a *Kingdom*, Dan. 7. 23. it is named alſo *a great City*, Rev. 11. 8. which noteth the largeneſs of that Polity and Kingdom. It cometh out of *the earth*, Rev. 13. 11. as being of this world, (which Chriſts Kingdom that cometh down from heaven, *Rev.* 21. 2. is not:) and therefore is called a *man of ſin*, 2 Theſ. 2. 3, and a *great whore*, *Rev.*

‡ *Levit.* 22. 19, 20.

Rev. 17. 1. whoſe head is *Abaddon* or *Apollyon*, *Revel.* 9. 11. the Deſtroyer of others, and himſelf the ſon *of perdition*, 2 Theſ. 2. 3. and they that follow him are the children of damnation, 2 Theſ. 2. 12. This wicked generation warreth againſt the Lamb Chriſt, and againſt the Saincts; *Rev.* 17. 14. and blaſphemeth Gods name and tabernacle, and them that dwell in heaven, *Rev.* 13. 6. that is the true Church, whoſe converſation is heavenly, *Phil.* 3. 20. Yet do they all this miſchief, under ſhew of Chriſtian Religion; and therefore this Beaſt hath hornes like the Lamb Chriſt, *Rev.* 13. 11. this whore is arrayed with purple and ſcarlet, guilded with gold, precious ſtones and pearls, Rev. 17. 4. as if ſhe were the Queen and Spouſe of Chriſt, *Pſal.* 45. 9. 13. *Ezek.* 16. 10---13 *Song.* 9. 5. ſhe hath Peace-offerings and Vows, *Prov.* 7. 14. (as if ſhe were devout in Gods ſervice, *Pſal.* 66. 13.) bread and waters, *Prov.* 9 16, 17. (as ready to refreſh the weary ſouls.) Her doctrines, ſweet and amiable, lyes ſpoken in hypocriſy, *Prov.* 5. 3. 1 *Tim.* 4. 2. but yet confirmed with ſigns and miracles, as if they came from heaven, 2 *Theſ.* 2. 9. *Rev.* 13. 13. 14. Her power and efficacy great, prevailing over the many and mighty, the Kings and Princes of the world, deceiving all nations with her inchantments,

ments, *Prov.* 7. 21. 26. *Rev.* 17. 2. & 18. 23. and if it were poſſible, Gods very elect, *Mat.* 24. 24. Her continuance and outward proſperity is long, *Rev.* 13. 5. and 18. 7. and 20. 2. 4. her end, miſerable, *Rev.* 18. 19. 21. and 19. 20. 21. conſumed with the ſpirit of the Lords mouth, and aboliſhed with the brightneſs of his coming, 2 *Theſ.* 2. 8. And for her deſtruction, the heavens ſhall rejoice, and ſing praiſes to God, *Rev.* 18. 10. and 19. 1, 2.

6. Many fearful judgments are threatned of GOD, againſt this ſort of ſinners, and have come upon them. By *Moſes* he *b* denounced *haſty*, *fearful*, and *conſuming plagues*, *aches*, and *botches*, and *incurable ſickneſſes*, *ſore diſeaſes*, and *of long durance*, which puniſhment be brought even upon the *c* Kings for their Idolatry. He threatned Famine and Drought, *d* making Heaven as Iron, and the Earth as Braſs, that the Land ſhould not give her increaſe, nor the Trees their Fruit: as came to paſs in the *e* days of wicked *Achab*, when heaven was ſhut, three years and ſix months, that it ſent down neither rain nor dew, whereby great famine was throughout all the land becauſe they had forſaken the Lord, and *f* followed *Baalim*. Wild *g* beaſts he menaced to ſend upon them, which ſhould

b *Lev.* 26. 16. *Deut.* 28. 35, 39, &c.

c 2 *Chron.* 21. 18, 19.

d *Lev.* 26. 19, 20.

e 1 *King.* 17. *Luk.* 4. 25.

f 1 *Kin.* 18. 18.

g *Lev.* 26. 22.

ſhould ſpoyl them and their cattel, and make their high ways deſolate, of which plague they taſted in *Samaria*, when the Lord, whom they feared not, *h* ſent Lions among them which ſlew them. He ſaid *i* he would ſend the ſword upon them, which ſhould avenge the quarrel of his Covenant: and this plague *k* the Iſraelites often felt, becauſe they forſook the Lord God of their Fathers. Hunger and miſery was propheſied unto them, that *l* they ſhould eat and not be ſatisfied, that *men and women* ſhould *eat their own children*, and after-births, and every man eat the fleſh of his friend, fathers ſhould eat their ſons, and ſons their fathers, when all things ſhould lack, in the ſeige and ſtraightneſs wherein their enemies ſhould incloſe them: which extremities God *m* brought upon *Iſrael* in K. *Jorams* dayes, and after, when *n* children and ſucklings ſwooned in the ſtreets, and gave up the ghoſt in their mothers boſome, for want of *bread* and *drink*; and *o* the hands of the pitiful women ſold their own children for their meat; and did eat their fruit, even *p* children of a ſpan long. The Lord threatned *q* deſtruction of their high places and Images, and to caſt their carcaſſes on the bodies of their Idols; and that his ſoul ſhould abhor them; he would make their Cities deſolate, and bring their Sanctuary to naught,

h 2 *King.* 17. 25. 26.
i *Le.* 26. 25.
k 2 *Chro.* 12. 5. & 28. 5, 6.
l *Lev.* 26. 26. *Deut.* 28. 33, --57. *Jer.* 19. 9. *Ezek.* 5. 10.
m 2 *King.* 6. 29.
n *Lam.* 2. 11: 12.
o *Lam.* 4. 10.
p *Lam.* 2. 20.
q *Lev.* 26. 30, 31. &c.

nought, and would not ſmell the ſavour of their ſweet odours, but ſcattered them among the Heathens, and drew the *ſword* out after them: all which, with other like calamities came upon the Idolaters, whoſe *r* dead bones were taken out of their graves and burned upon their polluted Alters; and the Idolatrous Prieſts ſacrificed upon them. *Ieruſalem* the holy City, *s* was broken up, and all the men of war, fled; the houſe of the Lord, and all great houſes burnt with fire; Kings captived in chains, Princes and Nobles killed; the Lord trod *t* under foot all the valiant men; *Sion* mourned, and there was none to comfort her: the *u* beauty of *Iſreal* was caſt down from heaven to earth. God cut of all the horn thereof in his fierce wrath, which he powred out like fire; *x* cauſing the feaſts and Sabbaths to be forgotten in *Sion*, and diſpiſing in the indignation of his wrath, both King and Prieſt; forſaking his Alter, and abhorring his Sanctuary; ſo that people eyes *y* failed with tears, their bowels ſwelled, their liver was powred upon the earth for *z* the Lord performed that which he had porpoſed, and fulfilled his word determined of old; doing that to *Jeruſalem*, *a* which he never did before, neither would do any more the like, becauſe of all their abominations; and *b* death was deſired rather then life, of all the

r 2 *Kings* 23. 16. 20.

s *Jer.* 52. 7. 13. 10.

t *Lam.* 1. 15. 21.

u *Lam.* 2. 3. 4.

x *verſe* 6, 7.

y *verſe* 11.

z *verſe* 17.

a *Ezek.* 5. 6.

b *Jer.* 8. 3. & 7. 29.

the residue of that wicked family; for the Lord had rejected and forsaken the generation of his wrath.

c *Rom.* 15. 4. 1 *Cor.* 10. 1.

7. All these, and c whatsoever else GOD threatned unto [illegible] upon [illegible] are examples [illegible] from the ends of [illegible] that we should not [illegible], least we be partakers of like punishments. It is *d a fearful thing* [illegible] *the living God. For* [illegible], *after that we have re-* [illegible] *the knowledge of the truth; there is left no more sacrifice for sins: but a fearful looking for judgment, and a violent heat of fire which shall devour the adversaries.*

d *Hebr.* 10.

8. Wherefore, unto the Children of men, thus saith the Wisdom of GOD; *f O ye foolish, how long will ye love foolishness, and scorners take pleasure in scorning, and fools hate knowledge?* Turn you at my correction, loe I pour out my mind unto you: *g Cause your ears to hearken unto Wisdom, incline your heart to understanding; seek her as silver, and search for her as for tresures, then shall you understand the fear of the Lord, and find the knowledge of God, which will deliver you from the evil way, h from the flattery of the tongue of the* strange woman. Desire not her beauty in your heart, neither let her take you with her eye-lid: *i* keep your way far from her,

f *Prov.* 1. 22. 23.

g *Prov.* 2. 24. 5. 12.

Prov. 6. 24, 25.

i *Prov.* 2. 18. 11.

her, and come not near the door of her house, least you give your honour unto others, and your years to the cruel; and mourn at your end, when you have consumed your flesh and your body. For *k* surely her house tendeth to death, her pathes unto the dead; all they that go unto her, return not again, neither take they hold of the ways of Life. *Children keep l your selves from Idols. Amen.*

k Prov. 2. 18, 19.

l 1 *Joh.* 5. 21.

FINIS.

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